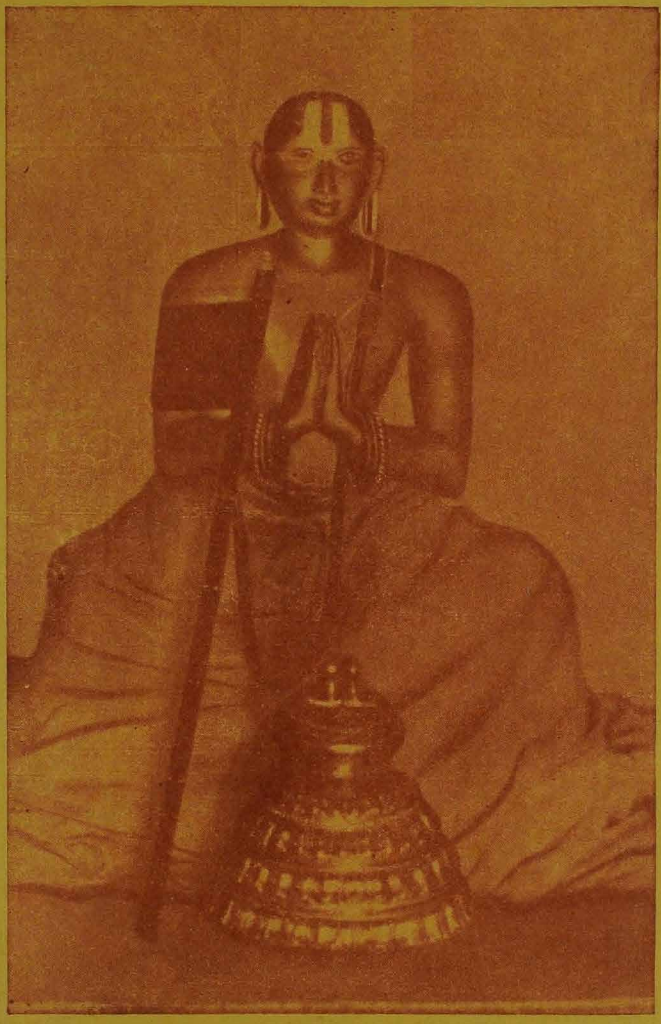
REVIVAL OF THE TAMIL VAISHNAVA BHAKTI MOVEMENT IN NORTH INDIA IN MODERN TIMES



—By DR. (Mrs) RANGANAYAKI MAHAPATRA

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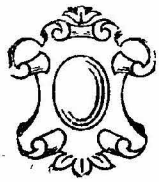

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FOREWORD

I have been asked by Prof. Mrs. R. Mahapatra, Ph.D. to write a foreward for her book on Shree Vaishnavism in North India.

Shree Vaishnavism was unknown in North India upto the 19th century except in some pockets of Orissa, Bengal and United Province on the link routes between south and north India. But coming to the 20th century we find that it has spread out in many of the important centres of north India mainly due to efforts of three persons - Sri Rangadesika Swami, Sri Anantachari Swami, both from Kanchipuram, and Tridandi Viswakasena Swami of Buxar, Bihar. Numerous Shree Vaishnavas can now be found through out north India and many Shree Vaishnava literatures are being published in north Indian languages. But unfortunately no attempt has yet been made to trace out the historical aspect of such spread of Shree Vaishnav bhakti movement in north India.

In this booklet by Mrs. Mahapatra an attempt has been made in this respect and she has nicely pointed out the main events and workforce behind such movement leading to the present day state of affairs of Shree Vaishnavism in in north India. It would act as a guideline and source of inspiration to those who in future will make an attempt to search out the full history of the Shree Vaishnava bhakti movement from the records scattered in different parts of north India. This book has long been waited for.

I wish all success and good will for the book and to the Author.

Khardah
5th November 1995

Sd/-
(NRISINGHA RAMANUJA DAS

PREFACE

National integration is a topic discussed today at all levels, in the interest of the country's stability and progress. If it has been possible so far, for a multi lingual, multicultural, country like ours, to boast of a common Indian heritage that is because of the 'give and take' that has been going on in every field of achievement, be it religion, philosophy, literature or fine arts.

It was possible for the great Ramanuja to lit up the torch of Bhakti in the hearts of the people across all the regional and linguistic boundaries, because he synthesised the Vedic Sanskritic tradition of the north with the Tamil literary traditions and the personal and emotionlly powerful 'Bhakti' of the Alwars.

Every other Bhakti movement which started in various other regions like Maharashtra, Gujarat, Rajasthan, U. P., Bengal and Assam in later periods owed something to the Tamil Bhakti movement, binding the people of India with the chord of Bhakti.

Now thousand years after Ramanuja, after his Sri Vaishnavism has given place to various other shades of Vaishnavism in the North, an interesting phenomenon is being noticed.

The Vaishnava Bhakti movement of the Alwars is being revived all over North India in the path shown by Ramanuja.

Two most interesting aspects of this revival are (1) that it is carried on by non Tamils in the non Tamil regions, resulting in thousands and thousands of non Tamils adapting Sri Vaishnavism (2) For the first time in known history the

literature of a Dravidian language, namely, Tamil, has become such an intimate part of a religious movement in which non Tamils are involved. For the first time the Tamil Vaishnava literature has been translated into so many north Indian languages like Hindi, Bengali, Nepali, Gujarati etc , by non Tamils.

This movement has its impact on the social cultural and literary activities of people of the various regions also.

In one of my frequent visits to the Jagannath Temple at Puri, (Orissa), I noticed that the Lakshmi Temple inside the temple complex was devoted as it were to Sri Vaishnavism with the large life size portrayals of Ramanuja and Satagopa Alwar with the other Alwars and Acharyas in the background. This led me to the Sri Vaishnava Mathas in Puri which puzzled me all the more because insulated from the local atmosphere, they were like live tableax of the orthodox religious life of the Sri Vaishnavas of Tamilnadu, bodily lifted, with one striking difference that the inmates knew not Tamil, though they chanted Tamil hymns in real earnest.

Another chance gift of an old copy of the Bengali translation-with Tamil transliteration of Satagopa Alwar's Tiruvāymozhi — titled 'Sahāsra Geeti' by Sri Yatindra Ramanujacharya printed at Khardah (10 miles from Calcutta) kindled my curiosity to no end. I was on the track of Swami Yatindra Ramanujacharya, convinced that there should be more to it than this single book. Finally I got the lead from Smt. Henna Basu and I reached my destination on the Vijaya Dasmi day of 1987 after a long search. Swamiiji was the founder of the Sri Vaishnava Ashram, Sri Balram Dharma Sopan.

It is there at Sri Balram Dharma Sopan, I met Swami Sri Nrisingha Ramanuja Das, who is running the ashram and the

Lakshminarayan temple after Swamijis' demise in 1975. Another surprise waited for me at Khardah - the Bengal chapter of the Sri Vaishnava culture. The Alwars of Kaveri banks were here again on the banks of the Ganges.

Thanks to Swami Sri Nrisingha Das, I got all the answers I was searching for. These were not any isolated or unconnected homages to Ramanuja or Tamilnadu. But these were parts of the same, chain-of the great Sri Vaishnava movement being revived now. I felt excited beyond words, that I have the privilege of witnessing history, history right when it is happening. This is a movement, that is being revived after a thousand years. And then for five years I went about visiting the different places involved in this movement, Brindavan, Banares, Kathmandu (Nepal), Dwaraka, Ahmedabad, Somanath, Bombay, Jaipur, Rishikes, etc etc. whenever I could, on a personal or family trip.

My trip to the Brindavan temple was most gratifying. The head of the Govardhan Pith extended his hospitality by giving me access to the library documents of the largest Sri Vaishnava temple in north India. I express my heart felt thanks to him.

What overwhelmed me more, was the fact that the devoted religious scholars in every region had their own mother tongue version of the Tamil Vaishnava literatures- Bengali topped the list, almost 60 books by one single author ! — by the great Swami Yatindra Ramanuja Charya, Hindi being the next in the list. But while Sri Balaram Dharma Sopan - the Bengali Sri Vaishnava Ashram- is its only type, in the Hindi belt one finds a very active scenerio. Scores of temples have been built within the past 50 years.

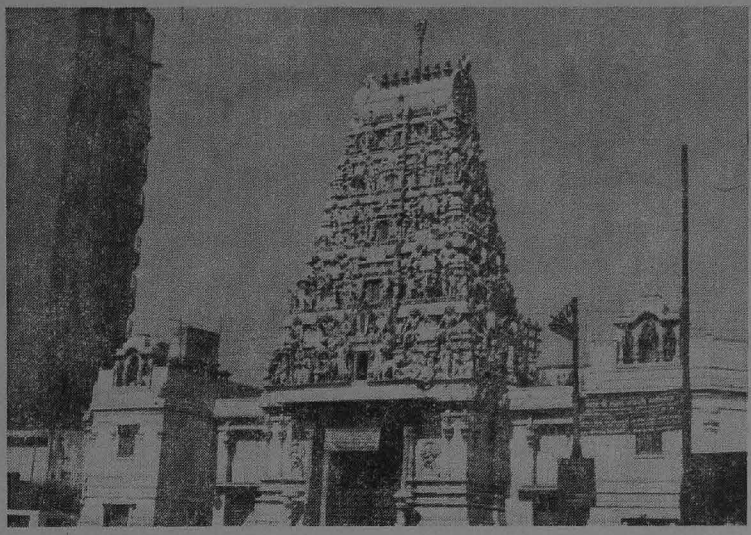
The Vaikuntanath Temple at Kalikrishna Tagore Street - Calcutta, by the Bangur House, the Sri Venkateswar Temple at Panaswadi Bombay, and the one at Vasant Vihar Delhi, are some in the capitals. Bihar seems to have the widest network of Sri Vaishnava temples, Mathas and other religious centres, Nepal is picking up Rajasthan has quite a number of temples. Benaras has an entire Ramanuja Vibhag in the Sampurnanand Sanskrit University.

But in the absence of any research assistance I had great constraints, financial as well as personnel. I could not travel alone to many places. nor did I have the access to many individuals, who could provide information as to when and by whom a temple was bult. It will always remain a matter of regret to me that I could not collect the names of the patrons who helped building so many temples, big and small, established schools, and centres of Sri Vaishnava research.provided support to all the literary output etc. etc. A movement such as this with its social, religious and literary dimensions could not have achieved so much without their financial patronage. They certainly deserved a word of thanks

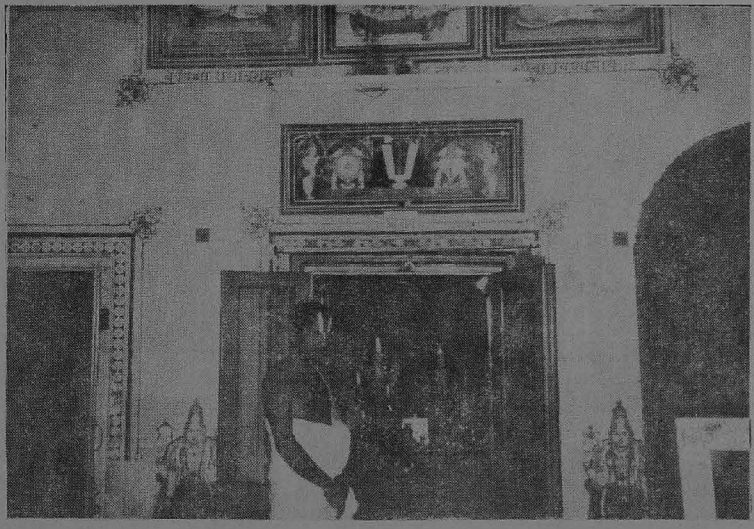
I am happy to have witnessed the linguistic and cultural integration that Ramanuja dreamt, brought about even within this 100 years. Among those who have been exposed to this new wave, whether Tamils or non Tamils there are greater understanding and appreciation of each others' language, literature and culture. There is mutual respect born of this coming together, a common bond, a sense of belonging, No more do they go to places just as sightseers but there is a meaning. in it, a sense of fulfilment, they feel it is part of their own, whether good or bad. Is not this national integration ?

My humblest thanks to Swami Sri Nrisingha Das, of Sri Balaram Dharma Sopan, for all this, It has been a wonderful journey for me.

RANGANAYAKI MAHAPATRA



Sri Vaikuntanathji Temple, Calcutta



Sri Murli Manoharji Temple, Jaipur (Rajasthan)

நுழை வாயில்

— ரங்கநாயகி மகாபாத்ரா

தமிழ் நாட்டில் இடைக்காலத்தில் தோன்றிய பக்தி இயக்கங்கள் இந்திய நாடு முழுவதிலும் பல பக்தி இயக்கங்களைத் தோற்றுவித்தன என்று படித்திருக்கிறோம். ஆழ்வார்களின் தமிழ்ப்பாசுரங்களின் வழி வேதப் பொருளை விளக்கிய ஸ்ரீ ராமானுஜர் அவற்றை வட இந்தியாவிலும் அறிமுகப் படுத்தினார் என்று அறிந்திருக்கிறோம். ஆனால் நம் தமிழ்மொழி, தமிழிலக்கியம் ஆகியவற்றை அறியும் ஆர்வமோ,தேவையோ,சூழ்நிலையோ தென்னகத்திற்கு வெளியே எப்போதாவது இருந்திருக்கிறதா என்பது என் நெடுநாளைய ஐயம். அதோடு, வடமொழிக்குள்ள அத்தனை பெருமைகளுக்குமுரிய நம் தெய்வத்தமிழைக் கற்கும் ஆர்வமே பிற இந்தியருக்கு இல்லையோ எனற ஏக்கமும் உண்டு.

முப்பது ஆண்டுகளுக்கு முன் ஒரிசாவில் பூரி ஜகந்நாதர் கோவிலுக்குப் பக்கத்தில் கூட்டங்கூட்டமாக வைஷ்ணவர்களைக் கண்ட போது அவர்களுடைய திருமண்காப்பும், கோலமும் தமிழகத்தை நினைவு படுத்த, அருகில் சென்றேன். அவர்கள் இந்தி பேசுபவர்கள். தமிழே தெரியாதவர்கள் என்றுணர்ந்தேன்.

அதற்குச் சில ஆண்டுகளுக்குப் பிறகு பூரியில் ஜகந்நாதர் கோவிலில் லட்சுமி கோவில் மண்டபம் முழுவதிலும் ராமானுஜர், ஆழ்வார்கள், ஆகியோரின் அழ கோவியங்கள் நிறைந்திருப்பதைக் கண்டு பெரு வியப்பும் மகிழ்ச்சியும் அடைந்தேன். கோவிலுக்கு எதிரேயுள்ள எம்பார் மடத்திலோ

ராமானுஜருக்கும், நம்மாழ்வாருக்கும் தமிழகக் கோயில் போல வழிபாடு நடப்பது கண்டு இன்னும் வியப்பு. இன்னும் சில ஸ்ரீ வைணவ மடங்களும் இருப்பதறிந்து பூரி செல்லும் போதெல்லாம் செய்தி திரட்டத் தொடங்கிறேன்.

ஜீயர் சுவாமி மடத்தில் (கிரிசுவாமி மடமென்றும் பெயர்). உத்தரப் பிரதேசத்தைச் சேர்ந்த இளம்பின்னைகள் துழாய்மாலைகள் கட்டும் காட்சியும், 'பல்லாண்டு, பல்லாண்டு', என்று பாடும் மழலைத் தமிழும் 'சித்தம் சிறுகாலே' என்று ஆண்டாள் பாசுரத்தைப் பெருவையுடன் ஓதும் மடத்துத் தலைவரின் திருந்தாத தமிழும் நெஞ்சைக் குளிர்விக்கின்றன. தமிழறியாத அவர்கள், ஆழ்வார்களின் அடிபணிந்து நெக்குருகிப் பாடும் தமிழப் பாசுரங்கள் என் நெடுநாள் ஏக்கத்தைத் தணிக்கின்றன. இந்த விந்தை நிகழ்ந்த விதத்தை அறிய முனைகிறேன்.

1985ல் ஒருநாள். என் மதிப்பிற்குரிய டாக்டர் திருமதி. விஜயா தாஸ் (ஜாதவ்பூர் பல்கலைக்கழகத் தமிழாசிரியை) அவர்கள் ஒரு பழைய வங்காளி நூலைத் தருகிறார்கள். நம்மாழ்வார் திருவாய்மொழியின் வங்கமொழி பெயர்ப்பு! மிக விரிவான உரை, விளக்கத்தோடும் தமிழ் ஒலி பெயர்ப்போடும் அமைந்த அந்நூலைப் பற்றி வேறு விவரங்கள் தெரியாமல் திகைப்பு. கல்கத்தாவிலிருந்து பத்துமைல் தொலைவில் (Khardah) - கர்தா கிராமத்தில் சுமார் 50 ஆண்டுகளுக்கு முன் அந்நூல் அச்சிடப்பட்டதை அறிந்து துப்புத்துலக்கல் தொடங்குகிறது. 1987-ம் ஆண்டு விஜயதசமியன்று புறப்பட்டு, கிடைத்த விவரங்களின் இழைகளைத் தொடர்ந்து சென்று இருட்டும் நேரத்தில் கங்கைக் கரையை அடைகிறேன். யாருமற்ற அந்தப் பாதையிலே வழிதவறி வந்துவிட்ட எனக்குச் சில இளைஞர்கள் வழி காட்டுகிறார்கள். தேடிவந்த லட்சுமிநாராயணனின் கோயில்

கோபுரம்! சங்கு சக்கரங்களோடு ஒளிரும் அந்தக் கோபுரத்தைக் கண்ட அன்று ஏற்பட்ட பரவசத்தை வருணிக்க இயலாது.

சிறிய கோயில் தான். ஆனால் அதைக் கட்டிய ஆசாரிய யதீந்திர ராமானுஜ தாசர் மிகப் பெரியவர், ரவீந்திர நாத டாகூர், வங்காளத்தின் முதலமைச்சர் ஆகியோரின் குடும்ப மருத்துவராக இருந்தவர். ஏராளமாகப் பொருள் தந்த தம் தொழிலைத் துறந்து ஸ்ரீ வைணவத் துறவியாகித் திருச்சி திருவரங்கத்தில் இரண்டாண்டுகள் தங்கி முறையே தமிழும் ஸ்ரீ வைணவமும் கற்றுத் தேர்ந்து கல்கத்தா திரும்பியதும் தம் பொருள் அனைத்தையும் செலவிட்டுக் கோயில் கட்டி, ஆசிரமமும், துளசி வனமும் இலவச மருத்துவ மனையும் அமைத்து ஆழ்வார்களைக் கங்கைக் கரையில் கோயிலில் அமர்த்தி எஞ்சிய நாளெல்லாம் இறைப் பணியில் செலவிடுகிறார். தமிழ், வடமொழியிலுள்ள ஸ்ரீ வைணவப் பக்தி இலக்கியங்கள் அனைத்தையும் வங்காளியில் மொழிபெயர்க்கிறார். பகீரதன் கங்கையைக் கொணர்ந்த தவம் போன்றது இவரது சாதனை.

1975ல் அவர் மறைவிற்குப் பிறகு ஆசிரமப் பொறுப்பேற்று அவர் பணிகளைத் தொடரும் திரு நரசிங்க ராமானுஜ தாசரைத் தேடியே நான் வந்திருக்கிறேன், இத்துறவி, கல்லூரிப் பேராசிரியராகப் பணி புரிந்து வந்தவர் — அதைத் துறந்து வைணவப் பணியில் தம்மை ஆட்படுத்திக் கொண்டவர். ஆழ்வார்களின், ஆச்சாரியர்களின் தமிழ்ச் செல்வத்தை, உரைப் பெருமடையை யெல்லாம் வங்கமொழிப் படுத்தித் தெய்வத் தமிழுக்கு ஏற்றம் தந்துள்ள வைணவ பக்தியைக் கண்டு வியக்கிறேன். வைணவத்தால் இந்திய மொழிகளைப், பண்பாட்டை, ஒருங்கிணைக்கும் ராமானுஜரின் ஒருமைப் பாட்டுப் பணியைக் கண்டு பிரமிக்கிறேன்,

புரியாமலிருந்த புதிர்கள் விளக்கம் பெறுகின்றன, தனித் தனியாக நிற்கும் கண்ணிகள் ஒன்று சேருகின்றன, ஒரிசா வின் எம்பார் மடமும் வங்காளத்தில் கர்தா கிராமத்து ஸ்ரீ பலராம் தர்ம சோபான ஆசிரமும் தொடர்பற்ற நிகழ்ச்சித் துண்டுகளல்ல.

மீண்டும் தமிழ் வைணவ பக்தி இயக்கம் மறுமலர்ச்சி பெற்றுக் கிளைத்து வருகிறது. வரலாறு உருவாவதை அப்பொழுதே உணர்ந்து, அருகிலிருந்து காணும் பெருவாய்ப்பு பெற்றுள் ளதை உணர்ந்து உள்ளம் சிலிர்க்கிறது,

அன்றிலிருந்து செய்தித் துணுக்குகள் தாமாக வந்து தொடர்பைக் கின்றன. பயணம் தொடர்கிறது. ஆய்விற் கான உதவியேதும் எட்டாத நிலையில் சொந்த முறையில் கிடைத்த வாய்ப்புகளைப் பயன் படுத்திக் கொண்டு காசி, நேபாளம், பிருந்தாவனம், துவாரகை என்று இயக்கத்தின் வேர்களைத் தொடர்ந்து செல்கிறேன்.

வட இந்தியாவில் ஸ்ரீ வைணவத்தின் சுவடுகள் தேய்ந்து மறைந்து விட்ட நிலையில் ராமானுஜருக்கு ஆயிரம் ஆண்டு களுக்குப் பிறகு அது மீண்டும் தழைப்பது எவ்வாறு ?

19 நூற்றாண்டு இறுதியில் மீண்டும் ராமானுஜரின் அவதாரமாக ஸ்ரீ பெரும்புதூரின் அருகில் பிறந்து, கோவர் த்தனகிரியில் ஆசாரியராக முதிர்ந்து பிருந்தாவனத்தில் நிலைத்து வட இந்தியர்களுக்கு ஸ்ரீ வைணவ சமயத்தை மட்டுமின்றி ஆழ்வார்களின், ஆசாரியர்களின் தமிழ் இலக் கியத்தையும் தருகிறார் இந்தத் தமிழர் - இந்திய வரலாற் றிலேயே முதன் முறையாக இந்தச் சாதனையைப் புரிந்தவர் ஸ்ரீரங்கதேசிகர் (1810-1874), அவருடைய மாணாக்கர்களாக உருவான வெவ்வேறு மாநிலத்துச் சீடர்கள் உத்தரப் பிரதே சத்திலும், பஞ்சாபிலும், பிகாரிலும், வங்காளத்திலும் விழுது களாக ஊன்றித் தம்தம் மொழிகளில் ஆழ்வார் அமுதத்தைப்

பொழி கிறார்கள். ஊர் ஊராகக் கோயில் கட்டி ரங்கநா தனை, வெங்கடேசப் பெருமானை ஆழ்வார்களின் பாமாலை களால் அழகு படுத்துகிறார்கள். திவ்விய 'தேசங்களை' முற்றிலும்' தமிழகத்துப் பாணியில் அமைத்துத் தமிழர் களையே கொண்டு முறையான வழிபாடு நடத்துகிறார்கள். ஸ்ரீகாரில் மட்டுமே 360 நிலையங்கள் — கோவில்களால் மடங் களால், ஸ்ரீ வைணவம் வளர்க்கப் படுகிறதென்றால், இமாசப் பிரதேசத்திலும், ஹரியானாவிலும, நேபாளத்திலும் புதிய புதிய ராமானுஜ கூடங்கள், தோன்றிய வண்ணம் உள்ளன வென்றால் இதைப் பக்தி இயக்கத்தின் மறுமலர்ச்சி ஒன்று உறுதியாகக் கூறலாம். ஆயிரக்கணக்கான கட்டுரைகள், நூற்றுக்கணக்கான நூல்கள் இந்தியிலும வங்காளியிலும் — சமய ஆராய்ச்சியாக, விளக்கமாக, ஆழ்வார்கள் புகழ் பரப் புகின்றன. இவற்றின் ஆசிரியர்கள் அனைவரும் தமிழ- ரல்லாத பிறமொழியாளர்கள். தமிழ்ப் பக்தி இலக்கியக் கோயிலைப் பிற மொழியாளர் களுக்குத் திறந்து விட ஸ்ரீ ரங்கதேசிக சுவாமிகள் செய்த வழி, அத்தனையையும் வட மொழியில் பெயர்த்ததே யாகும்- தமிழ், மணிப்பிரவாளம் ஆகிய இரண்டிலிருந்தும் அத்தனையையும் வட மொழியில் பெயர்த்தது அவரது சாதனைகளில் ஒன்று தான. அவற்றை உரிய முறையில் பயிற்று வித்து அவற்றோடு தமிழ்ப் பண் பாட்டையும் வட நாட்டு மண்ணில் பதிய வைத்தது மறறு மொன்று. தமிழர் களைக் கண்டால் அரங்கப் பெருமானைக் கண்டதாக எண்ணிக் கரங்குவித்து உள்ளம் நெகிழுமளவு வட இந்திய வைணவர்களிடையே தமிழ்நாட்டிற்குத் தென் னைத்திற்கு ஏற்றமளித்தது இனனுமொன்று.

சென்னை மஹாலட்சுமி யாத்திரா நிறுவனத் தாரோடு (1988) விஜயதசமியன்று காத்மந்து, (நேபாளம்) சென்ற டைந்தேன். ஒரு நாள் மட்டுமே அங்கே தங்கல். ஊர் சுற்ற லின் நடுவே மதிய உணவிற்கான ஒரு மணி நேர இடை வெளி.

என்னிடமிருந்தது ஒரு வைணவக் கோயிலின் தெருப் பெயர் மட்டுமே. பத்திஸ் புதலியென்ற பெயர் மட்டுமே துணையாக, ஒரு மணி நேரம் அலைந்து நம்பிக்கையற்றுத் திரும்பி வரும் நிலையில் ஒரு சிறு கோவிலின் உச்சி தெரிந்தது. கோபுரம் கூட இல்லை. சங்க சக்கரச் சின்னங்கள் மட்டுமே. தவம் பலித்தது. சூடிக் கொடுத்த கடர்க் கொடியோடு ஸ்ரீ வேணுகோபாலப் பெருமாளை மடத்தலைவர் — நேபாளி ஆசாரியர் சுதர்சனாசாரியர் ஆராதனை செய்து கொண்டிருக்கிறார். அவர் தோற்றமும் தமிழர் போலவே. ரங்கநாயகி என்ற என் பெயரே அவர் கண்களில் நீர்மல்கச் செய்கிறது. ஸ்ரீ ரங்க தரிசனமே பெற்றதாக மகிழ்கிறார். நேபாளி மொழியில் அச்சிட்ட திருப்பாவை, உரை, வியாக்கியானம். வேணுகோபாலப் பெருமானின் புகைப்படம். எனறு தேடிச் சென்ற நிதியெல்லாம் கிடைக்கிறது, ஆண்டுதோறும் நேபாளத்தில் நடக்கும் ஸ்ரீ வைணவ மகாநாட்டுக்கு அழைப்புத் தருகிறார்.

ஆண்டு முழுவதும் உழைத்துச் சிறுபொருள் சேர்த்து அதைக் கொண்டு பிருந்தாவனத்து ரங்கமன்னாரையும் கோதையையும் தரிசித்துக் கொண்டு கோவில் வாசலிலேயே இரண்டு மாதத்தைக் கழித்து விட்டுக்கைப் பொருள் தீர்ந்தும் ஊர் திரும்ப இருக்கும் ஏழை நேபாளிக் குடியானவன் 'ரங்க மன்னாரே உன்னைத் திரும்பவும் எப்போது சேவிப்பேன்? என்று அழுது அரற்றிக் கொண்டிருந்ததைக் கண்ட போது பக்தி இயக்கம் என்பதைப் புரிந்து கொண்டேன், ராமேசுவரத்திற்கும் பாலாஜி (திருப்பதி) கோயிலுக்கும், ஸ்ரீ ரங்கத்திற்கும் அழுக்குப் படிந்த உடைகளோடு குழந்தை குட்டிகளோடு, அலுமினியப் பாத்திரங்களோடு ரும்பல் கும்பலாக வந்து மழையிலும் வெய்யிலும் காய்ந்து ரங்கநாதனை, ஈசுவரனைத் தரிசிப்பதற் கென்றே அறுவடைப் பணம் அத்தனையும் செலவழிக்கும் இந்த ஏழைகளின் உள்ளத்திலே பக்திச் சுடர்

அணையாமல் இச்சிறு கோயில்களில் நடக்கும் பக்திச் சுவை சொட்டும் சொற்பொழிவுகள், பஜனைகள், ஆகியவை உதவு கின்றன.

பிருந்தாவனத்தில் வட இந்தியாவிலேயே மிகப் பெரிய, திருமாலின் திவ்வியதேசமாக அமைந்த ரங்கமன்னார் கோவிலில் விருந்தினர் விடுதியில் மூன்று நாட்கள் தங்கிக், கோவில் நூலகத்திலிருந்து குறிப்புகள் எடுத்த போது ஏற்பட்ட அனுபவங்கள் என்றும் மறக்க முடியாதவை. ஸ்ரீ ரங்கதேசிக சுவாமிகளின வழித் தோன்றல், அவருடைய கொள்ளுப் பேரர் ஸ்ரீ ரங்காச்சாரி (மஹாராஜ் என்று அழைக்கப் படுபவர்)— தற்போதைய கோவர்த்தன மடத்துப் பட்டத் தலைவர் —தம் இல்லத்திலேயே உணவளித்து அருள் செய்தார். நூலகத் திலிருந்து அனைத்து உதவியையும் அவரே செய்து கொடுத் தார். எல்லாவற்றிற்கும் மேலாக, 'பெரிய சுவாமிகள்' எனப் பணிவிடன் அவரழைக்கும் மகாசார்யர், ஸ்ரீ ரங்கதேசிக சுவாமிகள் அமர்ந்து நம் நமிழன்னையை வட இந்தியாவில் அரியாசனம் ஏற்றிய வரலாற்றுப் புனிதம் படைத்திருக் கோயிலில் அவரது திருவறையில் என்னையும் அமர வைத் தார். அந்தப் பரவசம், அந்தச் சூழ்நிலை, இன்றும் அங்கே தமிழ் வைணவக் குரவர்களின பணி தென்னகத்திலும் காண, இயலாத பயபக்தியோடு தொடரும் காட்சி, எல்லாமாக என்னை ஒரு புதிய உலகிற்கே அழைத்துச் சென்றன. அதை 'ராமானுஜ தரிசனம்' என்றே கூறலாம்.

அவர் இல்லத்திலே ஏடுபிடி வேலை செய்யும் ஒரு நேபாளி மூதாட்டி— எழுத்தறிவற்றவள்— பத்து வயதில் நேபாளத்தில் தீட்சை பெற்று, ஞானா வளியாக இருந்தவள் ரங்கநாயகி என்ற பெயர் பெற்றிருக்கிறாள். அவளுடைய குருவின் பெயரைக் கேட்டால் ஸ்ரீமத் நாராயணனிலிருந்து தொடங்கித் தனக்குத் தீட்சை செய்த ஆசாரியர்' வரை குரு பரம்பராப் பிராவம் சொல்லி நிறுத்துவாள். எத்தனை முறை

கேட்டாலும் முழுவதும் செல்லியே திருவர்ள். சமயம் பண் பாட்டை உருவாக்கும் வரலாற்றையே நேரில் கண்டேன்.

துவாரகையிலிருந்து மற்றொரு பயணம். குஜராத்தில் அகமதாபாதில், பல சிறு ஸ்ரீ வைணவக் கோயில்கள், சோம நாத புரத்தில் அழகு கொஞ்சும ஸ்ரீநிவாசப் பெருமாள் சன்னி தியில் திருப்பல்லாண்டை முழங்கிக் கொண்டிருக்கும் 70 வயது குஜராத்திப் பெரியவர். ஜெய்ப் பூரில் தான் லட்சுமி வெங்கடேசப் பெருமாளுக்கு எத்தனை கோயில்கள்! எத்த னையோ தலைமுறைகளாகக் கோயில் பணிசெய்ய வந்து குடியேறிய, தமிழ் பேசத் தெரியாத தமிழர்கள். ஆனால் அவர் கள் பணியில் பக்தியும் ஆர்வமும் குன்றவில்லை. அவ்வப் போது தமிழகத்துக்கு வந்து புத்துணர்வு பெற்றுப் போகி றார்கள் கோயில்களின் விழாக்கள், புண்ணிய தினங்கள் எதையும் கொண்டாடாமல் விடுவதில்லை.

ஸ்ரீ ரங்கதேசிகர் போன்று வட இந்தியாவில் ஸ்ரீ வைண வம் பரப்பிய மற்றொரு மகான் ஸ்ரீ அனந்தா சாரியார் அவர்கள். காஞ்சி பிரதிவாதி பயங்கரம் அண்ணங்காரசா ரியார் மடத் தலைவராண இவர் மகாராஷ்டிரம், ராஜஸ் தானம், மத்தியப் பிரதேசம் போன்ற இடங்களிலெல்லாம் ஸ்ரீ வைணவக் கோவில்கள் கட்டுவித்துப் பல்லாயிரக் கணக் கான வட இந்தியர்களுக்கு வைணவ தீட்சை தந்து, ஒளி காட்டியவர். இவருடைய அறிவொளியும பக்தி நெறியும் பல சிற்றரசர்ச வள்ளல்களை இவர் பணியிலாழ்த்தின. அஜ்மீ ரில் புஷ்கரத்திலுள்ள பெருமாள் கோயில் இவர் கட்டுவித்ததே இவருக்குப் பிறகு இவரது பேரர் அனந்தாசாரியர் அவர்களோ இன்றைய வட இந்திய ஸ்ரீ வைணவ சமயத் தலைவர்க்கு வழிபடும் தெய்வமே ஆவர, பம்பாயில் பணச வாடியில் வெங்கடேசப் பெருமாளுக்கு முறைப்படித் திவ்யதேசம் அமைத்து மிகச் சிறப்பாக இன்னொரு திருப்பதிபோல், ஸ்ரீ வைணவ வழிபாடுகள் நடைபெறச் செய்தார். ராஜஸ்தா

னத்தில் ரோல், மூண்ட்வா, மௌலாஸர் போன்ற பல இடங்களிலும் ஸோமானிகள் என்ற வணிகப் பெருவள்ளல்களின் உதவியால் பெருமாள் திருக் கோயில்களும், கல்வி, மருத்துவ அறநிலையங்களும், வைணவ சமய ஆராய்ச்சி நிலையங்களும் நிறுவியுள்ளார். ஸ்ரீ அநந்தாசாரிய சுவாமிகள் தற்போது காஞ்சிபிரதிவாதி பயங்கர மடத் ததிபதியான ஸ்ரீ ஸ்ரீநிவாச சாரியாருடைய பாட்டனார் ஆவார். வடக்கு, தெற்கு, போன்ற வேற்றுமையில்லாமல் துவாரகை முதல் நேபாளம் வரை, இமயம் முதல் குமரிவரையுள்ள அத்தனை வைணவ நிறுவனங்களும் பிரதிவாதி பயங்கரம் மடத்தலைவரைக் கண்ட தெய்வமாக. முடிதண்டா மன்னராகவே மதித்து மரியாதை செய்கின்றன. பிருந்தாவனத்தில் தங்கியிருந்தபோது இதையும் காணும் வாய்ப்பு கிடைத்தது.

மொழிகடந்து நில எல்லை கடந்து இந்திய வைணவம் பண்பாட்டளவிலும் அனைவராயும் இணைத்துள்ளது. காழ்ப் புணர்ச்சி இல்லாமல் சமயநெறி வாயிலாகத் தனி மனித வாழ்க்கை நெறியும் தூய்மைப்பட இந்நிறுவனங்கள் இயன்றவரை முயல்கின்றன.

அரசியல் நோக்கங்களோ, விளம்பரக் கவர்ச்சிகளோ இல்லாமல் பக்தி, நம்பிக்கை இரண்டின் அடிப்படையிலேயே வளர்ந்து வரும் இப்பக்தி இயக்கத்திற்குத் தங்கள் பொருளால் ஆதரவால், துணை செய்யும் வள்ளல்கள் பற்றிய செய்தி, கோயில்கள் அமைந்த பின்னணிகள், ஆகியவற்றை அறிய மிக முயன்றேன். ஆனால் எந்த நிதியுதவியும் ஆய்வுத் துணையும் இல்லாமல் தனிப்படவே செய்து திரட்டவேண்டியிருந்த நிலையில் என்னால் பல இடங்களுக்குச் செல்ல இயலவில்லை. முக்கியமாகப் பீகாரில் போக்குவரத்து வசதிகள் கூட செம்மையாக இல்லாத இடங்களில் — (சில இடங்களில் யானை மீது கூடப் போக வேண்டி வரும்) கள ஆய்வு

செய்யத்துணை வேண்டும் எனிதில் மடங்களில் செய்தி திரட்டவும் முடியாது. ஏனெனில் ராஜஸ்தான், பீகார் போன்ற இடங்களில் பெண்களிடம் தயக்கமில்லாமல் பேச முன்வரமாட்டார்கள். எனவே ஒரு ஆய்வாளரை நியமித்துச் செய்தி சேகரிக்கக்கூட நிதி உதவி கிடைக்காததால் வரலாற்றளவில் பலப்பல செய்திகள் இங்கே குறிப்பிடப்படாமலே போகின்றன. துவாரகை முதல் ரிஷிகேசம் வரை அண்மையில் நான் எடுத்த கோயில்களின புகைப்படங்களைக் கூடப் பொருட் செலவு கருதி வெளியிடாமலே விட வேண்டியுள்ளது,

நம் கண் முன்னே ஒரு பக்தி இயக்கமே வளர்கிறது என்ற துடிப்பும், அதன் வளர்ச்சியை உள்ளபடி இன்றே இப்போதே பதிவு செய்யாவிட்டால் பல 'அற்புதங்கள்' வந்து படிந்து வரலாற்றை, உண்மையை அறிவது பிற்காலத்தில் கடினமாகும் என்ற கவலையும் உந்த ஓர் ஆய்வுத்திட்டமாக இதை உயர் ஆய்வுமையங்கள் முன் வைத்தேன். பயன் கிட்டவில்லை, தமிழ் தெற்கைத் தாண்டி இந்தியப் பொதுச் சொத்தானது வரலாற்றுப் பெருமை பெற்ற நிகழ்ச்சியாகத் தோன்றவில்லை பேலும் ! அனைத்து மொழிகளையும் மாநிலங்களையும் இயற்கையாக ஆரவாரமின்றிப் பக்தியால் ஒன்று சேர்த்த தேசிய ஒருமைப் பாடும் பெரிதில்லை போலும் !

ஸ்ரீ ரங்கதேசிகரும் ஸ்ரீ அநந்தாசார்ரியரும் தமிழுக்குத், தமிழருக்குச், செய்த சேவைக்கு, இன்றும் தொடர்ந்து நடந்து வரும் அவர்களுடைய புனிதப் பணிக்கு என்றென்றும் நன்றி செலுத்த நாம் கடமைப் பட்டுள்ளோம்,

இந்தப் பத்தாண்டுகளில் எனக்கு வேண்டிய செய்திகளெல்லாம் தந்து என் ஐயங்களைப் பொறுமையுடன் தீர்த்து மனக் குறைகளை மறக்க வைத்துக் கிடைத்த பெரும் பேற்றை நன்றியுடன் நினைக்கச் செய்த சுவாமி ஸ்ரீ நரசிங்க ராமானுஜ தாசர் அவர்களுக்கு நன்றி செலுத்த எனக்குச்

சொற்கள் போதா கங்கைக்கரையில் அவர் தனியொருவராகச் செய்யும் வைணவப் பணி ஒரு புனித வேள்வி, தம் குரு—ஆசாரிய யதீந்த்ர ராமானுஜாசாரியார் எழுதி அச்சிடாமல் வைத்த நூல்களனைத்தையும அச்சிட்டுத் தாமும் ராமானுஜர் நூற்றந்தாதியை மொழி பெயர்த்துப் பதிப்பித்து வெளியிட்டுள்ளார், அதையும் தவிரத் திருக் குறளைப் பரிமேலழகர் உரைப் பின்னணியில் வங்கமொழியில் மொழி பெயர்த்து வெளியிட்டுள்ளார். வைணவ நூல்கள் தவிர வேறெதுவும் வெளியிடாத ஆசிரம விதிக்கும் குறள் விலக்குப் பெற்று விட்டது.

நடந்துவரும் பக்தி இயக்கத்தின் ஒரு முக்கியமான கண்ணி வங்கத்தின் இந்தப் பலராம தர்ம சோபானம். உண்மையில் அதற்கே நன்றிக் காணிக்கை நான் செலுத்த வேண்டும்.

இந்நூலுக்கு முகவுரையளித்து ஆசி தந்ததற்கும், ஆசார்ரியர்களின் புகைப்படங்களுக்கான அச்சுகளைத் தந்து உதவியதற்கும் மட்டும் சுவாமி நரசிங்க ராமானுஜ தாசருக்கு நான் நன்றி கூறினால் போதாது. வட இந்தியாவில் ஸ்ரீ வைஷ்ணவவரலாறு, பரவல் ஆகிய அனைத்துமே அவருடையகட்டுரைகள் தந்த செய்திகளே. அவற்றின் அடிப்படையிலேயே, நான் என் கள ஆய்வை மேற் கொண்டேன். அவர் ஆற்றுப் படுத்தியே பிருந்தாவனமும் சென்றேன். கோவர்த்தன மடாதிபதி ஸ்ரீ ரங்காசாரி மகாராஜ் அவர்களுக்கும் என்றென்றும் என் நன்றியும் வணக்கமும் உரித்தாகும்.

முதன் முதலில் வங்காளித் திருவாய்மொழியைக்கொடுத்து என்னைப் புதியதோர் உலகுக்குப் போக வைத்த திருமதி. விஜயா தாசுக்கும் என் அன்பார்ந்த நன்றி.

பாரதிதாசனரின் நூற்றாண்டுமலரில் வட இந்தியாயில் ஆழ்வார்கள் என்ற என் கட்டுரையை வெளியிட்ட பாரதி

தாசனார் பல்கலைக் கழகத் தாருக்கும், இந்த ஆய்வின் வெவ்வேறு நிலைகளிலும் என் கட்டுரைகளை வெளியிட உதவிய பல பல கருத்தரங்களுக்கும், அக்கட்டுரைகளில் பல பகுதிகளை இந்நூலில் பயன படுத்திக் கொள்ள மறுப்புத் தெரிவிக்காத உலகத் தமிழ் நிறுவனத்தாருக்கும் மிகமிக நன்றி,

ஆந்திரநாட்டில் ஸ்ரீ வைணவம் பற்றி இதற்கு முன் ஆய்வு நிகழ்த்தியவர். திரு. மு. கு. ஜகந்நாத ராஜா அவர் கள். பன்மொழிப் புலமையும் ஆழ்ந்தகன்ற அறிவும் ஆய்வுத் திறமும் நிறைந்து ஆன்றமைந்த சான்றோராகிய அவருக்கு அவருடைய மணிவிழாவில் இச்சிறு நூலை வெளியிட்டு அன் பளிப்பாகத் தர விரும்பினேன். இயல வில்லை. அந்த விருப்பத்தை இப்போது நிறைவேற்றிக் கொள்கிறேன்.

பத்து நாட்களுக்குள் இதை அச்சிட்டுக் கொடுத்த Twinstar அச்சக உரிமையாளர், திரு. மேனன் அவர்களுக்கு மிக மிக நன்றி.

இங்ஙனம்

ரங்கநாயகி மகாபாத்ரா

Translations From Tamil into Bengali and other books in Bengali on Srivaishnavism.

1.	Sahasra-Giti (Tiruvāimāli or Nammalvar)	1633 pps.	742
2.	Sat hakop Alvār O Tahar Divya Prabandha (The other 3 works of Nammālvar) Nammālvar and his sacred works)	1982 pps.	152
3.	Tiruppallāṇḍu (of Peria Alvar)	1972 pps.	13
4.	Bhaktanghrirenu Alvar O Tahar Divya Prabandha (Toṇḍaradippoḍi Alvar and his sacred works)	1976 pps.	42
5.	Tiruppāṇ Alvar O Tahar Divya Prabhandha (Tiruppan Alvār and his sacred works)	1976 pps.	32
6.	Madhurakavi Alvar O Tahar Divya Prabandha (Madhurakavi and his sacred works)	1979 pps.	30
7.	Pratham Alvar Traya O Tahader Divya Prabandha (Works of first three Alvārs)	1987 pps.	130
8.	Shree-Vrata (Tiruppävai with commentary of Peria Achchan Pillai)	1962 pps.	352
9.	Shree Vaishnava Darshan O Dharma 2 vols. (Bengali translation in verses of 'Idu' commentary of Tirulvāimozhi)	1969 & 1973 pps.853 (Demy quart si	
10.	Nācchiyar Tiru mozhi (60 versers)		
11.	Tirumaṅgai Alwār (500 verses)		
12.	Upadesh-Rattinamalai of Maṇavāla Māmuni	1970 pps.	80

All the above books are written by Swami Yatindra Rāmānujacharya. All the Alwars' poems are given with Tamil transliteration, in Bengali script, meaning in Bengali for each word, and running Bengali translation, and also important notes and significancs in the Tamil Verse.

13 Rāmānuja Nütrandadi (Amudanār)—Edited and translated by Swami Sri Nrisimha Rāmānuja Das.

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1) Sribhāsyam
2) Vêndantasāra
3) Gadyatraya
4) Srimad Bhagavat Gitabhasya
5) Vēdartha Sangraha
6) Nityārādhana Grantha
7) Vedanta dipa

Some other books of Swami Sri Yatindra Rāmānujacharya on Sri Vaishnavism.

1) Srimad Gitartha Sangraha (Yamunacharya).
2) Alavandārastotram
3) Tavatraya (of Swami Lokacharya with Sri Varavara Muni's commentary.
4) Sri Vachana Bhusan ,, ,,
5) Artha Panchak ,, ,,
6) Svetasvatar upanishad (with commentary of Ranga Rāmānuja Muni)
7) Pratimā gunadarsan (Swami Sri Balaram).
8) Srimad Bhagawadgita (based on Sri Vara Vara Muni's commentary)
9) Sri Visnu Sahāsra Nama stotra (Parāsara Bhattav) commentary with every name.
10) Brahmasutra
11) Rāmāyana Sar
12) Prapanna Pārijata

13) Alwar

14) Sah sra Padava

15) Manava Ujjivan

16) Tatva O Tatya

17) Guruvar Balram (2 vols)

18) Visistadwaita Siddhanta O ihar Prachinata

19) Acharya Prakash

20) Visistadvaita Siddhanta Sara Sangrah

21) Sri Vrata Parichay

22) Sahasra Padavali

23) Antim Vartha

24) Guru Parampara Prabhav

25) Acharya Abhiman

26) Satguru O tahar Krupa

27) Sri Vigrahe Jyotir Chata

28) Archavatr

29) Utsava Vigraha

30) Antim Smriti

31) Sri Balram Dharma Sopan (First 25 years)

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4) Archiradi Marga - of Lokacharia Muni

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9) Sri Khirode Prasad Vidyavinod - Drama } Life sketch
10) Sri Aparesh Chandra Mukherjee- ,, } of Ramanuja

11) Devadash Alwars - Sri Sundarananda Vidyavinod 1934 A.D. Pages 38

12) Sri Vaishnava - Rasik Mohan Vidyabhusan - 1940 A D. Pages 256

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14) Sri Bhasyam - Pt. Durga Mohan Sankhya Vedanta Tirtha - 1911

15) Dakkhinatyer Alwar giti O Banglar Mahajan Padāvaḷi } Dr. Sati Ghosh Recent Books

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Sri Kesavacharya Sastri-Kashi
2) Sri Vratam - (Arrah, Bihar, Govt. of Bihar Publication).
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4) Sahasrageeti - 2 Parts. Trans. Sri Sampat Kumara Swami
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7) Yatiraja Vaibhava - with Hindi Translation.
8) Sri Kūresh Vijayasar
9) Mukundamala Stotram - with Hindi commentary
10) Mokshamala
11) Upadesa Ratnamala (Sri Varavara Muni) Simple Hindi meaning,
12) Pancha Rahasyam
13) Nigamanappadi
14) Artha Panchak
15) Panchastavi Sri Kesava Prapanna Sastri
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16) Gadyatraya - Sri Kesava prapanna Sastri Sri Ranganath Press Brindavan.
17) Sri Lakshmi Vishnu Venkatesa Sata Sahasranam Mala - Sri Kesava Dev Sastri Editor, Ananta Sandesh.
18) Alavandara Stōtra - Ed. & Trans. - Sri Kesava Deva Sastri
19) Sri Ramanujacharya Swamiji Maharaj ,, ,,
20) Archiradi Margam - Sri Kesavdev Sastri
21) Sri Rangadesika Jivan Charitra - Pt, Ramanuja Das Sastri

22) Artha Panchak - Swami Aniruddhā Charyaji Maharaj, Chandod

23) Sri Sudarsanāsṭakam of Sri Vedanta Desika - by Sri Kesava Dev Sastri.

Translated into Nepali

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Srimati Tika - (Skt commentary on Sri Bhasyam) by the Panjabi Acharya, Swami Sri Sudarsanacharya (currently being serialised in Ananta Sandesh, published by Ranganath Press, Bridavan (U.P.), translated into Hindi, by Sri Kesava Dev Sastri.

The contribution of the Tamils to the Indianness of our country deserves special attention, particularly in these days, when our national integration demands a closer look into its rich history.

From times immemorial India has been as multilingual and multi ethnic as it is today. But inter regional communication in matters of academics, religion or philosophy does not seem to have been a problem thanks to link languages like Sanskrit and Prakrit which were also serving as the cultural media helping the development of a common Indian Culture for over 2500 years.

The Bhakti Movements of the South, particularly of Tamil Nadu, played a major role in bringing together the regions of this vast country under one religious fold, be it Saivism or Vaishnavism.

Bhakti Cult

"The emergence of Bhakti cult meant intense love and adoration for a personal god, and Bhagavatism, the worship of Vasudeva-Krishna, later known as Vaishnavism, is one of the outstanding phenomena in the history of the evolution of religion in ancient India which 'produced out of its own resources a number of distinct systems and sects'. The original home of Krishna-worship seems to be Mathura in Uttar Pradesh. Originating as a regional movement it spread to other parts of India such as Rajasthan, central and South India, Magadha etc., and by the Second Century B.C. was on the way of assuming an all India character. In the 2nd millennium A.D. the evolution of this Bhakti Cult was backed by a powerful literary movement in the extensive literature of the Puranas, of which the summit is seen in the Bhagavetha Purana. (It is the belief of many scholars that Bhagavata Purana was written somewhere in South India).

In the Vaishnava monuments of the Pallavas a full scale demonstration of the Bhakti movement comprising the four elements of temple worship, Bhagavata teachers and Bhaktas could be seen in its most effective form. Its equally important wing was the literary side which enunciated the principles of Bhakti.

The revival of Vaishnavism in the Tamil country was essentialiy due to the Alwars' who occupy a significant place on the chief line of the development of the Bhakti movement in India. A good deal of technical and formal development of the tenets of this Vaishnavism was due to the great devotee-scholars like Ramanuja, Rāmānanda, Chaitanya, Sūradasa, Tulasidaasa, Kabir and Guru Nanak.

It was the great scholar Rāmānuja, who founded Visishtād waita, who took the Bhakti movement of the Alwars of the Tamil Nadu beyond its borders, first to Karnataka and to the entire length and breadth of India, besides Nepal. He carried the messages of the Tamil Alwars through the medium of Sanskrit, which was the link language and also the medium for all academic and religious pursuits, throughout India then. Som relevant information regarding the spread of the Tamilian Bhakti movement to East India, through the great efforts of Ramanuja in the 12th Cent, A. D. would be given in the following sections.

But the more important and interesting aspect is the 'revival' of 'Rāmānuja's Bhakti movement in the modern period in north India and Nepal.

The Acharyas of the South :

All the great Acharyas of the South, like Adi Sankacharya of Kaladi in Kerala, Sri Rāmānuja from Tamilnadu, and Sri Madhvacharya from Karnataka had connected the peoples of Orissa and Bengal with the South inseparably, as they did with the rest of India too. Their achievements in the field of religious philosophy and logic are well known to

the theologians, but their services to the nation, a nation with so many warring sects, of different religions, unifying them under a stronger fold, are relatively less known and appreciated. Whether one subscribes to their views or not one can not but wonder at the tremendous zeal, vision and organising capacity these saints have shown, moulding the social history of this country.

ORISSA

Puri in Orissa has been one of the four most important places of worship/pilgrimage for the Hindus even in prehistorical times. Adi Sankaracharya of Kerala who is said to have made Puri a Vaishnava Ksetra, founded another at Badrinath and a Siva temple at Kedarnath in the Himalayas, also he arranged the custom of only a Keralite performing worship at the Badrinath of Himalayas, a Mangalorian (Kannaadiga) priest to worship in the Pashupathinath temple of Kathmandu-Nepal, ensuring a religious integration among the warring sects of Saivism, Vaishnavism and Saktism. To arrest the onslaught of Buddhism and Jainism, he seems to have adopted the same technique of Buddha for the propagation of his religious message, which has been adopted by all the other Acharyas like Ramanuja, Madhwa, and Nimbarka also.

1) *A Strong spiritual leadership (as Buddha was for Buddhism).*
2) *Organising bands of Sanyasis to spread the message of Dharma.*
3) *Creating religious orders (Sangha)*
4) *and establishment of Mutts all over the country (comparable to the Buddha Viharas) where dedicated volunteers were trained.*

The history of Orissa was very closely connected with that of the Tamils from the 11th Cent. onwards for various reasons. For centuries the Tamils have had maritime trade with the Kalinga people. The word 'Kalingam' in old Tamil

for fine cloth, is but one example to mention. Kalingathu Parani' glorified the victory of King Kulottunga Chola's war minister, over the Kalinga King Ananta Varman Coda Ganga (cholaganga). This war between 1098 A.D. and 1110 A.D.) is attested by the Simhachalam inscriptions. This defeated king, who was also a close relative of the victorius king Kulottunga was the great monarch who built the famous and majestic Jagannath Temple in the 12th century. It was more than mere coincidence when king Kulothunga removed the image of Visnu from the famous Chidambaram temple that his rival Ananta Varman built India's biggest temple for Visnu at Puri.

Ananta Varman cholaganga was the medium by which the third most important wave of Vaishnavism was introduced in Orissa, from the South. The influence of his queens on Ananta Varman can not be neglected. His chief queen was Jayam Konda Chola Devi, the daughter of Vira chola, who was the third son of the great king Kulottunga Chola.

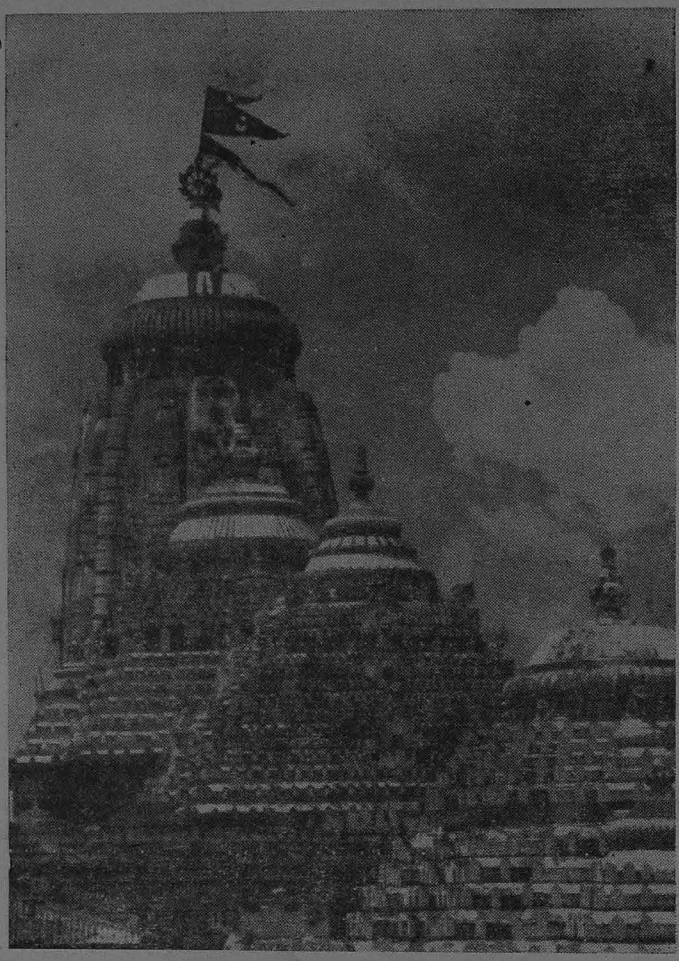
Sri Ramanujacharya :

It is during this period that the great Vaishnava Seer Rāmānuja seems to have visited Puri. His visit to Puri is mentioned in 'Prapannāmrutam' the traditional biographical work in Sanskrit by Anantācharya and also in 'Rāmānuja Divya Charitai' in Tamil. It is also briefly recorded in the chronicle of the Jagannath Temple of Puri, namely 'Mādāla Panji (Rajabhoga section).

Further, it is corroborated by Totādri-Matha-Guru Parampara.

Impact of Sri Ramanuja :

It is assumed, with strong reasons, of course, that the influence of Sri Rāmānujā's teachings in Puri, was certainly one of the reasons why the Puri theology moved away from the concept of the couple. There were only two idols in the Jagannath temple then (unlike the three now). Instead of identifying them as Krishna and Radha, the Pāncharactric interpretation of Krishna and his sister Ekānāmsa (later, as



Shree Jagannath Mandir at Puri

Subhadra) was adopted, as Rāmānuja was oposed to the erotic elements of the Krishna cult. After a couple of decades a further the image of BalaBhadra was added owing to the direct or indirect influence of the South Indian teachers who came to Orissa after its conquest by the Southern king Ananta Varman Ganga Deva.

Also the presence of a Goddess in the Jagnnath temple, worshipped as Vasudhā (Bhudevi), besides Lakshmi, is a typical South Indian or Pāncarātric concept. Because Lakshmi is the only consort of Vishnu in the North Indian Vaishnava theology.

The small image of Nīla Mādhava in the sanctum which is only Jagannātha in a miniature form was introduced sometime under the South Indian influence.

Inspite of all this, Rāmānuja's biographical accounts namely (1) Rāmānuja Divya Charitai and 2) Prapannāmrutam create the impresssion that his visit to Orissa was far from success. The legendary accounts have it that Rāmānuja. who had the royal support tried to change the mode of worship in Jagannāth Temple by substituting the local priests with his own men. Lord Jagannāth ordered Garuḍa to lift Rāmānuja bodily and remove hīm from Puri. Accordingly Rāmānuja found, himself 100 miles away from Puri in Srikākulam.

Thus the existing biographies give the impression that Rāmānuja's visit to Puri was not a success at all. But actual evidencnces available even today bear testimony to the impact of Rāmānuja,s visit on Puri.

The sacred mark of Rāmānuja's Sri Vaishnava sect. is carved on the Tower of Lord Jagannatha's temple and on the foreheads of Jagannatha and Balabhadra. When one sees so many people with the Sri Vaishnava mark (திருமண்) on their foreheads and dressed like the Tamilian Vaishnavas, even today at Puri. one will be reminded of Srirangam or Madras. They are mostly North Indians, belonging to the

Rāmānuja Mutts in Puri. They do not know Tamil, but they lead a life which is a continuity of the 12th Century Sri Vaishnava way of life of Tamil Nadu.

Among the numerous Vaishnava Mathas at Puri Sri Rāmānuja Mathas have their own systems. Though Jagannath temple was a Vaishnavite temple, the particular Sri Vaishnava sect. of Rāmānuja did find a lot of resistance and was repelled. But still his impact must have been considerable, to have left traces discernible even today.

The one foot wide curtain of cloth hung before the Gods while offerings (food) are made, is a remnant of the Pāncharātra mode of worship Rāmānuja tried to substitute The hundreds of varieties of offerings, of rice, curries, (மனோகரம், அப்பம், அதிரசம், போன்றவை) sweetmeats and salty dishes contain many items which remind one of the South Indian eatables in taste and label. The early dawn offerings (Kichudi or Pongal in Tamil) during the months of Mārgasira, Cakes (உளுந்து வடை) made of Rice and Black-gram, which are not found any where else in the East are similar to those prepared in the Vaishnava temples of Tamilnadu and Andhra. Nor can one hear of curd rice offerings anywhere else in the East except Orissa.

While the food is being carried from the temple kitchen to the Gods, those who carry them keep their nose and mouth covered with a cloth to avoid their breath polluting the offerings. This, again, must be from the practice in the South. Because, in Jagannāth temple, there is no pollution possible by caste bars. The Mahā Prasad, the food offered to God, can be partaken by anybody and everybody even from the same leaf. When this is in vogue, customs like having separate eating places for those belonging to Sri Rāmānuja Mathas speak their own story. Sri Rāmānuja wanted to impose, certain strict measures to ensure 'purity' in the temple, of which only some tokens are remaining now. (like, for example, Vaisnavas should eat separately from non-vaisnavas, regardless of caste distinctions).

Among the various temples situated inside the Jagannath temple, Lakshmi's is one of the most important one and this looks like a pavilion of Tamilnadu. This seems to be completely dedicated to Sri Rāmānuja. This, it seems was the place where he used to deliver godly discourses, where he challenged and won the Buddhist monks, which is also depicted on the walls Rāmānuja's life-size portrait is there, with Oriyan type of decorative painting while the portrait is done in Tamilnadu style. Encircling this portrait are the pictures of all the Alwārs like Andal, Satagopar etc. The paintings of Jeers and he heads of the Puri Rāmānuja Mathas are all given in a beautiful display. On the whole, this front mandap of the Lakshmi temple is a very colourful dedication for the great Rāmānuja or Tamil Nadu.

1. Sri Dhanurdāsa Swāmi
2. Sri Gōbindaāchārya Swāmi
3. Sri Dāsarathi Swāmi
4. Sri Kūresālwār Swāmi
5. Sri Andhra Pūrna Swāmi
6. Sri Bhāinatha Jīyar Swāmi
7. Sri Dēvarāja Swāmi
8. Sri Prativādi Bhayankarachārya Swāmi
9. Sri Venkatēsa Jiyar Swāmi
10. Sri Andāl Swāmi
11. Sri Tōtādtri Swāmi
12. Sri Pranatār Swāmi
13. Sri Ranganātha Swāmi
14. Sri Gōshtipūrna Swami
15. Sri Rāmānujāchārya Swāmi
16. Sri Sampat Kumar Rāmānuja Chārya Swāmi
17. Sri Parakāla Swami
18. Sri Mālādhar Swāmi
19. Sri Bhutajōgi Swāmi
20. Sri Sarojoga Swami
21. Sri Mahesa Jodi Swāmi
22. Sri Bhaktiswara Swāmi
23. Sri Satagōpa Swāmi

24. Sri Kulasēkara Swāmi
25. Sri Jogi Vāhana Swāmi
26. Sri Bhakti Gōswāmi
27. Sri Godāmba Swāmi
28. Sri Vishnu Chitta Swāmi
29. Sri Rāma Misra Swāmi
30. Sri Vararanga Muni Swāmi
31. Sri Vararanga Swāmi
32. Sri Mahapūrna Swāmi
33. Sri Sōlapūrna Swāmi
34. Sri Lōkācharya Swāmi
35. Sri Krisnhna Pāda Swāmi
36. Sri Yāmunāchārya Swāmi
37. Sri Pundarīkāsha Swāmi
38. Sri Kaliboiri Swāmi

All the Rāmānuja Mathas in Puri also have the Sankachakra Symbols and Gopura structure typical of the Sri Vaishnava temples of Tamilnadu and the pillars depict minute South Indian sculptures. But most of the mathas have deteriorated except one or two. Most of the mathas are found around Jagannath Temple. The Rāmānuja Matha by right, does the **Camara Seva** - of the Jagannath Temple.

The names of some of the Rāmanuja Mathas are as :

12th Cent	Rāmānuja Kōte
,,	Trimāli Matha
,,	Bada Santha ,,
,,	Emār ,,
16th Cent	Sri Rām Das ,,
,,	Narasimhāchari ,,
,,	Sana Jhāḍu ,,
,,	Chakra Tīrth ,,
,,	Ranganāyaki ,,
17th Cent	Venkatāchari ,,
,,	Kausaleya Das ,,
,,	Panjābi ,,
,,	Cuttacki ,,
,,	Mahabiriya ,,

18th Cent	Uttara Pārsva	,,
19th Cent	Jiyar Swāmi	,,
20th Cent	Siddha Deuli	,,

and some other Mathas whose period is not known are

(1) Revasha Matha
(2) Samādhī ,,
(3) Dakshina Pārsua Matha
(4) Rāghava Das ,,
(5) Yatiraja ,,
(6) Omkarnāth ,,

Among the Rāmānuja Mathas, Emar (Embar) matha is in front of the temple, which is also known as Rājagopalachari Matha. It claims to have been established by Rāmānuja himself when he stayed in Purl. This has a good public library also attached to it. If any records are available regarding the history of the Matha, they are not there in the library. (They are with the court). This Matha is also known as Rāmānuja Kōte.

There is a temple for Sri Rāmānuja inside this matha. The priest is a Hindi speaker by birth (from Gorakhpur, U.P.) He looks completely like a Tamilian Sri Vaishnavita priest with his sacred mark, tuft and outfit, and offers worship exactly as it wonld be done in a Tamilnadu Temple, with (Caṭāri). There are very big halls for discourses and kīrtans, which have beautiful paintings of the Alwars in Tamil Nadu style. There are also the portraits of the heads of this Matha over the centuries which are slowly fading away. Special worship is offered to Andal and Satagopur. In the month of Margaira (Not according to Oriya Almanac, but Tamilian) Andal is being wnrshipped throughnut the month (like Tamil Nadu). The boys who stay in these Mathas getting training in Vaishnavism are mostly from North India, but not many Oriyas, or Bengalies. Because all through the east Chaitanya became more popular in the later centuries).

This Emara Matha has a branch at Calcutta also, but is used only as a guesthouse for the Matha officials. The Vaikuntanatha temple, a marble temple, built next to this Calcutta Office is also a Srivaishnava temple built gorgeously, withio 50 years.

The Rāmānuia Mathas in Orissa considered the Annangarachariar Matha at Kānchipuram as their head office. They stay there while touring the South.

The Jīyar Swami Matha (or Giri Swami Matha in Bali Sahi, Puri, is being managed very well. The Vaishnavite Saints' birth days are being celebrated here. The Tamil Vaishnavite Gurus' names are recited daily as Guru Parampara Prabhavam. The present head Garudadwaja Swami, o Hindi Speaker by birth, has stayed in Sri Srirangam for some time, forty years ago. It is exciting to hear him recite in Tamil in his own style all the 30 Tiruppavai hymns of Andal, though he does not know Tamil. One can not but admire the national integration brought about by seers like Rāmānuja.

The Venkatachari Matha has a Rāmānuja Pillar erected only in 1963 - claims it as the actual place where Rāmānuja stayed. Except the Emar and Jiyar Matha - all others are almost defunct atleast not following there original purposes. The Siddha Deuli Matha is used for spending the nights when searching for the New Wood (Dāru) for carving fresh idols of Sri Jagannatha, Subhadra and Baladhara, during Naba Kalēbara Ratha Yatra— தெய்வத் திருவிழா. But this is only a recent practice (using the matha).

The whole month of Kārtik (from the fullmoon after Mahalaya, to next) becmoes a month of worship for the Oriyas. They observe very severe rules, stay alone in separate rooms, eat nothing but Narayana prasad, no toxicants, and no luxuries, live as a religious life a true Vaishnava should according to Bhāgavatsm. Seventeen miles from Puri, on the

way to Brahmagiri is a place called 'Alālnātha' (Alwarnatha) where Pāncaratra worship is offered. This is believed to be the place where some Alwar stayed during his north Indian trip. Some people say it was Parakāl Alwār (Tirumangai), who spent a long time in North India. The temple was so famous that Sri Chaitanya used to spend 15 days every year when the temple of Jagannath remained closed before Rathayathra. The deity is four handed Nārayan in standing pose with Sridevi and Bhūdevi on his sides. The architechtural style of the deity and Simhasan look South Indian. The small village around the temple is also known as Alwār Neth.

The Rāmānuja Mutts in Puri have got their connection Tōtadri Gaddi, Annam Gaddi Tirupathi Jiyar Gadi, Prativāti, Bhayamkaram Gaddi, Ahobilam Gaddi etc,

Inside the Puri temple there is a place named Koili Vaikuntam. This is the place where the old images of the Gods are buried when new ones are made.

A detailed study of the Mathas and rituals in Puri would give very useful and interesting information regarding the cultural influence of the South.

The varities of Dosa, Idli and other Cakes (தோசை, இட்லி, கொழுக்கட்டை, சுண்டல், அதிரசம், etc.) which are the national foods of the Oriyas, make interesting comparison The word Bakāla bath (curdrice) used in hotels in Tamil nadu is Oriya in origin. 'Pokhāla batho' - cooked rice to which water / curds are added. The Oriya verb 'hāpud' (meaning- முழங்கையில் வழியப்படிச் சாப்பிடுதல்,) is significant too.

Each and every aspect of the Oriyan culture suggests a very deep rooted relationship with the south whether in temple architecture or dance or music which is understandable, as they had powerful kings - who were related to the South Indians (the Eastern cholas) and royal marriages paved the way for large scale cultural contacts.

Another very interesting piece of connection between Orissa and Tamilnadu is Orissa's most popular legend of "Kānchi Kāvēri Expedition" which in a way compensates for the defeat the Oriyas suffered at the hands of the Tamils, during the Kalinga war. (கலிங்கத்துப் பரணி)

Kānchikāvēri sings the victory of the Puri King Purushōttama Dēva over the King of Kānchipuram. The historicity of this national folk legend is attested by K. Subramaniams 'Sūryavamsi Gajapatis of Orissa'.

It seems that the successfnl invasion of the territory of the Vijaya Nagar empire (in which Kanchi was included) by Purushottama Deva of the 15th century, which was under the administration of Chandra Giri based Sāluva Narasimha and (2) Purushottama's marriage with the latter's daughter seem to have some historical possibility. The author of this song Kānchi-Kāveri is also one Purushottam Das, whose period is not known. But the story mentioned is supposod to be about the great king of Puri-Purushottam Gajpati of A.D. 1470 - 1497. The story goes thus.

It wās the tradition in Puri that the King considered himself a servant of Lord Jagannath. During the famous Ratha Yatra, the king himself would sweep the space in front of Lord Jagannath—which is followed to this day. The chariot would start its journey only after this is performed.

The King of Kānchi, during his visit to Puri, witnessed this act of the Puri King sweeping the floor and pāssed derisive comments on the king calling him a menial. The enraged Gajpati waged a war on Kānchi but was badly defcated. But in his second attempt he was helped by Lord Jagannāth himself along with Lord Balabadra. The Gajpati defeated the Kānchi King and brought his daughter Padmāvathi as a captive, and announced that she would be

married off to a menial as a revenge. The imprisoned princess, Padmavathi even tried to commit suicide, which was prevented by the King's wise minister who had all the sympathy for her and also knew that his king and the princess liked each other. On the day of the car Festival in the presence of millions of people the Gajapati was going to marry off the princess to a menial. But in theapt. moment, the wise minister of the King, asked the king who else could be a better menial (chaṇḍāla) to marry the princess than the King himself who wās a sweeper before Jagannāth ? The minister thus saved the king's word of honour as well as love, with the happy ending of marriage.

After Sri Rāmānuja Vaishnavism of various types and systems spread in eastern, northern and western parts of India, expounded by Sri Madhwācharya, Sri Vallabhacharya, Sri Chaitanya, Sri Sankara Deva, Sri Nimbarka, Sri Rāmananda etc.

As for Sri Vaishnavism in North India, some ~~sustry~~ efforts seem to have been made for its propāgation. This was carried out by some eminent Acharya and sadhus in their personal capacity in course of their pilgrimage to North India. The stamp of their activities is still traceable in some areas.

Pilgrimage both ways from north to south and from south to north was the general custom amoungst the devouts since time immemorial, thanks to the teachings of the Hindu sages for effecting religious integration amongst the whole masses of India. Some Alvars of South India must have travelled in North India on pilgrimage and they sang in praise of the devine deities installed in some prominent places. Out of 108 Divya Desias (places of divine deities), which had been praised by the Alvars, 9 places e g., Tuvarai (Dwaraka), Ayodhya, Naimisaranya, Vada Madurai (Mathura), Tiruvaippadi (Gokul), Kandam (Devaprayag) Tiruppiridi

(Jyotispith), Badrikasram and Salagramam (Mukti-Narayan in Nepal) are situated in the North It is not unlikely if some people were influenced by them while the Alvars were in North India, though it can not be proved decisively at this distant date.

*In those days there were two traditional routes which linked north and south, - one route in the eastern side through coromondal shnre via. via. Vizag, Simhachalam, Srikurmnm, Brahmagiri, Puri, Jaipur, Jharkhand, Bhadrak, Bishnupur, Monghyr, Patna to Varauasi and onwards; the other route in the western side through Ghat vis. Nasik, Gujrat, eastern Rajputana to Mathura and onwards. Tracess of activities by the Shree Vaishnava Acharyyas in those days can still be located along these two traditional link routes and colonies and pockets of Shree Vaishnavas found in this part of India ascribe their origin in the hoary passed caused by those moving Shree Vaishnava leaders. Many instances can be cited in this respect.

The ancient temple of Alalnath in Orissa is one such instance. Some believe that it was Tirumangai Alwar who founded this temple, as he was the only Alwar who spent a long time in North India. The temple was so famous that Sri Chaitanya used to spend 15 days there every year when Lord Jagannath's temple at Puri remainded closed for Ratha Yatra.

BENGAL

The Sena Kings of Bengal in the 12th century A.D. were from Karnataka and through them the Vaishnavism of the South Indian traditin got to develop in East India. It was in Lashmana Sena's court that Jaydeva sang his 'Gita Govindam'.

History tells us that the worship of Vishnu, flanked by Sridevi and Bhudevi, prevalent among shree Vaishnavas of the Deccan, spread to Eastern India. It has now come to

*Shree Vaishnasm in North India—Page 312 SWami Sri Narasimha Ramanuja Das Tamilnadu—Bengal Cultural relations I I T S Madras 1987

light that while touring East Bengal around 1503 A.D., Sri Chaitanya recovered an image of Vasudeva with Sri and Bhu (people) and Lakshmi and Saraswati, which is not according to Shastric instruction) from a pond in Magdoba village near Faridpur, where the image might have been kept immersed due to fear of descretion by the Muslims and he also reconsecreted its worship, giving charge to his cousin. Vishnudas. (Vide an Article by Sri Chapalakanta Bhattacharyya. Ex-M.P., and Ex-Editor of Ananda Bazar Patrika, published in Jugantar Patrika dated 6.8,1986). This means that Shree Vaishnavite mode of worship was in vogue was in vogue in some parts of East Bengal as early as 15th century. Other examples can also be cited which prove the existence of Shree Vaishnavism in Bengal about four hundred years ago.*1

"Two of the oldest Sree Vaishnava Mutts of Bengal are still in existence; one is in Chandrakona town, Midnapur District, Wesr Bengal, This is known as Nayagunj Achari Murr' Esrablished in the 16th Cent. by Pandit Swarupananda Mohanta, belonging to the Raghava Charya lineage of Prayag (Allahabad) (Tōtadri Matha)

The other one is Bada Akhada Mutt (*Vadakalai*) at Jafarganj - 2 miles north of Murshidabad town established during the region of Seraj-ed-dula (approx, 1750 A.D.). The mutt was originally in Daca (Bangladesh of the lineage of Galta-Gadi near Jaipur in Rajasthan, The Chronologscal details regarding both these Mutts are available, *2

There is a Sree Vaishnavite colony of Tamilians (recently some Telugus are also settled there) in (Gddi) Bero Village of Purulia Dist. (West Bengal) on Asansol-Adra Railway route.

*1 Pp. 303, 304,—Swami Sri Narasimha Ramanuja Das, Tamilnadu-Bengal Cultural Relations I I T S Madras 1987.

*2 Ibid Pp. 304, 305

For more than 300 years 60 families of Sri Vaishnav Tamilans are settled there. There are two versions regarding the origin of this settlement in the remote corner of Purulia.*1

(1) Acharya Tirumalai, a Tridandi Sanyasi from Kānchimandalam, on his way back from Badrinath on the Himalayas came to this place. The local king of Panchakote wanted to become his disciple and requested him to stay there. But the Acharya did not agree to this. He sent his brother Rangaraja Swami after returning to Kānchi. The king and his family became his disciples; he gave his guru landed properties and constructed a Sri Vaishnava temple there for Adi Kesava Perumal.*2

The other version is that the King of Panchakote met Acharya Gopala (Tirunel veli) on his Tirupathi pilgrimage and became his disciple. He helped his Guru settle down in Bero, built the temple for him, besides giving him landed properties.*3

The headmaster of the Panchkote school gives the following details. The Kings of Panchkote were originally from Rajasthan. They shifted their residence to Bengal fearing raids from the Marathas, Raja Man Singh seems to have given them grants. While the Sri Vaishnava Acharya Rāmānuja was staying in the village the king got a divine message in his dream of this elderly Brahmin Acharya. He followed his foot prints and requested him to accept him as the disciple. The Acharya refused but sent his brother Gopala Acharya later, who brought many other families with him to Purulia.

The nephew of the Panchkote King Raja S. K. Singh Deo has a similar version to tell. He says that as Rajputs they still worship Durga in their palace, but their ancestor was the disciple of the Sri Vaishnava Acharya.

*1, 2, 3 Ibid Pp, 304, 305

The title 'Goswami' has been given by the King to rhese Acharyas. The direct descendents (through the sons only) of the Acharya can have this title.

The temple of Adi Kesava Perumal is managed by a trust and the entire village is centred around the temple. These migrants are called Purulia Iyengars. Only those of the older generation knows Tamil, though they are very particular of their Tamilian customs, particularly in bringing their brides only from Tamil Nadu. otherwise Bengali is the language at home. Their spoken Tamil has a distinct accent.

A documentary with the title 'Merging of the two cultures' filmed by Sri Mrigānku Sekhar and reviewed on 4-12-87 depicts the life of these Bengalised Tamilians in a beautiful manner - of how a rigid society has adapted itself to a different culture, without losing its identiiy. All the social and religious rituals of a Sri Vaishnava community are kept in tact in this Bero village.

Sri Chaitanya himself travelled in South India extensively. He performed his Charurmāsya vrata (four months) in SriRangam staying with a Sri Vaishnava family and had great religious discussions with the Sri Vaishnava scholars there. (There is a memorial in honour of Sri Chaitanya in front of the SriRangam temple). "When Sri Chaitanya returned from RriRangam he brought with him. One Sri Gopal Bhatta, a scholar and son of a Sri Vaishnāva Acharya. Sri Gopala Bhatra, referred to as the 'Dravida Pandita' in rhe in the Gaudiya Vaishnava works compiled the famous Smriti book of Gaudiya Vaishnavā Sampradaya, namely 'Hari' Bhakta Vilasa, on the lines of the Sri Vaishnava Smriti texts. Sri Chaitanya also brought the book 'Brahma samhita, probably from Alwar Tirunagari (ஆழ்வார் திருநகரி) in Tamilnadu, on which he based his philosophical root.

The Gaudiya Vaishnava works like 'Sat Sandarba' acknowledge their indebtedness to the Acharyas of Tamilnadu and the Alwars.

Sri Rupa Goswami has used Kulasekhara Alwar's Mukundamala and Yamunacharya's stotra Ratna in his work. Sri Jiva Goswani, one of the Chief exponents of Gaudiya philosophy admits in his 'Tatva Sandarba' that he had accepted the views of Sri Rāmānuja's Sri Bhashya in formulating his philosophical doctrine

Chaitanya Charitamruta' the Bengali work on his lip his life has references ro Alavandār Astōtra'

The chaitanya centre at Mayapur (West Bengal) has has erected there a statue of Sri Rāmānujā chārya.

For nearly 400 years, even upto the period of Rabindranath Tagore only Vaishnava poetry dominated the literary scene of entire East India, particularly Bengal. The voice of the Alwars can be clearly heard in the mystic poetry of Tagore and even in the Brahma Sangeet of the modern Bengal, (Brahma Samajists)

UTTAR PRADESH

On the link route in the western side such Shree Vaishnava phckets are not rare as well Mathura and its surrounding areas were perpetual sources of inspiration to various Alvars, particularly to Periyalvar (Vishnuchitta Suri) and Andal, which can be noted from their Divyaprabandhas. It was a must point of pilgrimage for the South Indian Vaishnavas and Sadhus who desired to travel North India in those days. Sri Nātha Muni, the first Acharya of Shree Vaishnava hierachy, lived and meditated in Govardhan near Mathura for a long rime. The cave on the Govardhan hill in which he meditated, the place 'Yatipura' and the deity established by him and known as 'Srinath' after his name, are still in existence and remind us about his meditation here. From Guruparampara we come to know that he was so much impressed about this place that he wanted to settle here and did not go back to his native place Virnarayanpuram in Tamilnadu until his family deity Sri Rajagopal instrucred

• Shree Vaishnavism in North India Pp. 315, 316 - Swami Sri Nrsimgha Ramanuja Das —Tamilnadu-Bengal cultural Relations I I.T.S. Madras 87

him in dream to return. Even then he ordered before passing away from the earth that his grand-son should be named 'Yāmuna' afrer Yamuna river. Iswar Muni, son of Nātha Muni, also stayed in Govardhan for a long time. It is stated that this lineage continued there, but no account is available upto the 16th century after which the systematic record of the lineage is extant.

Sri Manavāla Māmuni (or Varavara Muni as he is widely called in the north-1370-1443 A.D.) organised eight Mutts or Gadis for the purpose of strengthening and propagation of Shree Vaishnavite ideals (ஒதன் கலை) in the South. Before 19th century only Totadri Mult [which has about 200 branches now) was engaged in this propagation of Sri Vaishnava ideals throughout India.

"It built up centuries back at least three monasteries in three important pilgrimage centres in three corners of North India, viz, Puri, Varanasi and Dwaraka which in their turn played a very important role in the medieval ages. Another factor contributed to this. There was a convention in the Tōtadri Gadi that a prospective Pontiff must visit 106 'Divya Deshas' (2 not being on Earth) as narrated by Alwars before he became Gadipati and in this way while travelling through the nine Divya Deshas of north India, the Shree Vaishnavites of Tōtadri Gadi might have brought in its fold many persons. we get the account of one Devacharyya (14th century) of Tōtadri Gadi who came to Ayodhya from the south, settled there propagating Shree Vaishnavism. Hariyacharyya, was the grand-disciple of Devacharyya. Both of them came into conflict with Dasanami Advaitins, who then ruled supreme in the area. At last Haryacharyya defeated Raghab Bhatta, topmost Advaitin scholar of Varanasi at that time, in Shastric duel and converted him into Shree Vaishnavism naming him as Raghavananda who in later years got the famous Ramanada as his disciple." Thus Tōtadri Gadi at Vāranasi became renowned even in the 14th cent. A. D.

* Ibid – Pp, 317, 318

Swami Balananda (also called Anbhayānanda) in Sisya — parampara of Rāmānanda, who was Pontiff of Jaipur Gatta Gadi made a unique service by uniting four sects of Vaishnavas (Rāmānujiya, Madhwacharya, Nimbarkiya and Vallabhacharya) in a conference at Brindavan.

In Gujrat, Swaminarayan fath has considerable followers. Its origin can also be traced from Sri Vaishnavism, though in its forms and significances it has got no similarity. "Shree Vaishnavism, detracted from its orthodox form and reformed to suit the general masses by easing from rigorous ritual performances and changing the adroable God from Sri Lakshmi-Narayan to Sri Sita-Ram or Sri Radha-Krishna, made tremendous appeal to the public throughout North India, thanks to the efforts of Ramananda (1303-14H A.D.) and his disciples in the 14 and 15th century and onwards. It has been rightly stated, in one sense, that Sri Ramanada was the harbinger of B4akti-dharma in the north :

"Bhakti Draavida Upajii Laye Raamaanand
pargat Kiyaa Kabir ne Sapta Dviipa Naba Khanda"*

But though Ramananda's teachings are similar with Shree Vaishnavism on the doctrinal view, they are extremely divergent on the social side.

Thus at the time of Manavāla Māmuni, Shree Vaishnvism prevailed in North India though in some ways alienated from its original form. Nevertheless it played a very important role in spreading Vaishnavism.

But Sri Vaishnavism in its multiplicated grandeur, i.e. its literary base - the divine beauty of the Alwars' Tamil hymns, with their rich commentaries in Tamil and Mani pravalam - a synthesis of the vedic and nonvedic elements evolving a continuous and logical stream of theological

* Ibid Pp 318

thought ; the temple worship with its Agamic rituals and the Tamil hymns preceding the Vedic chantings ; worship of the Alwars and the Acharyas ; awakening of the comon man to his personal relationship with God ; doing away with the narrow barriers of caste, community, region and language before God ; glorifying the sacred places blessed by the Alwars 'and Acharyas' association with them - all these in their combined and simultaneous impact - did not reach the regions outside South India before 19th century A.D.

REVIVAL OF SRI VAISHNAVISM IN MODERN TIMES

In his very lucid account of 'Shree Vaishnavalism in North India' Swami Sri Nrisingha Rāmānuja Das raises the curtain dramatically to show the floodgates of the Vaishnava Bhakti movement of the Tamil Alwars opened once again, but this time, in the north.

The situation at the close of 19th century and early quarter of 20th century is breath taking in its phenomenal *Revival of the Vaishnava Bhakti of the Tamil Alwars in regions where Tamil is not spoken and carried on by and among people who do not know Tamil.* The literary outburst in multilingual media, with no political, social or financial gains as incentives, is proof enough of the faith and devotion that is the back bone of the movement.

How this change could come about when no trace of any serious influence of Sri Vaishnavism is seen for centuries is something that demands an explanation. Particularly because. it is not an isolated or seasonal outburst of a by gone era but here Sri Vaishnavism of the South is seen in its pure and original form, a living religion, absorbing the intellectuals as well as the common people, socially and spiritually.

"Govardhan Gadi, Prativadi Bhayankar Gadi and Totadri Gadi took the initiative in the 19th century and became successful in spearheading Sri Vaishnavisam in North India during this period. Provincewise in U. P., punjab, Tehri-Garwal and Jammu, Govardhan Gadi exercised com-

The following list woüld give a picture of Sri Vaishnavaism in North India in the early 20th century. *

	Name	Place	Gadi
1.	Sri Rangadesik Swami	Vrīndavan, U. P.	Govardhan Gadi) (Branch of Annan Gadi)
2.	Sri Mukundacharyya	Baason, Bihar	,,
3.	Sri Ramacharyya	Pandharpur, Maharashtra	Prativadi Bhāyamkar
4,	Sri Janardan Guru	Reema, U. P,	,,
5.	Sri Ramaprapannaacharyya	Deoreah, U P.	Govardhan
6.	Sri Meghashyamacharyya	Chaitrakut, U. P.	Ahobilam
7.	Sri Paramahamsa Rajendra Suri	Tretpali, Patna, Bihar	Govardhan
8.	Sri Falahari Jiyar Swami		Totadri
9.	Sri Ramacharyya Swami	Kashi, U. P.	Govardhan
10.	Sri Tularam Swami	Kashan, U. P.	,,
11.	Sri Raghuraj Singh	Reema, U. P.	Prativadi Bhayamkar
12,	Sri Lachmichand, Radhakissen & Govondadas Seth	Vrindavan, U. P,	Govardhan
13,	Sri Sudarshan Shastri	Vrindavan, U. P.	,,
14.	Sri Sathakop Swami	,,	,,
15.	Sri Gopalacharyya	Kharosa, Saurastra	Totadri
16.	Sri Hayagriv Swami	Vrindavn	Govadhan

17.	Sri Narasingha Swami	Girnar Parvat, M. P.	prativadi Bhayamkar
18.	Sri Balaram Swami	Ayodhya, U. P.	Govardhan
19.	Sri Basudev Shastri	Biyani, Punjab	"
20.	Sri Mahaban Shastri	" "	"
21.	Sri Bangshidhar Shastri	Amritasar, Punjab	"
22-	Sri Balmukunda Swami	Dldwana, Rajasthan	Totadri
23.	Sri Balmukunda Swami	Puskar, Rajsthan	Ahobilam
24.	Sri Govindacharyya	Jammu	Govrdhan
25.	Sri Govindacharyya	Chandausi, U. P.	"
26.	Sri Raghunath Shastri	Thaibāri Tehri-Garwal	"
27.	Sri Raghavacharyya	Bet Dwaraka, Saurastra	Melkote
28.	Sri Madhura Prapanna Swami	Badrinath, Tehri-Garwal	Govardhan
29.	Sri Ramamisra Swami	Kashi, U. P.	"
30.	Sri Kamalnayan Shastri	Junagarh, Saurashtra	"
31.	Sri Visvaksen Swami	Buxar, Bihar	Prativadi Bhayankar
32.	Sri Balabhda Swami	Ayodhya, U. P,	Totadri
33.	Sri Saligramacharyya	Balia, Bihar	"
34.	Sri Madhabprapanna Swami	Kashi, U. P.	"

* Ibid Pp 321, 322

paratively more influence ; in Saurashtra, Gujarat, Rajputana and Bihar Prativdi Bhayamkar Gadi was more influential and in places like Kashi (U.P.) Didwana (Rajasthan), Dwarka (Gujrat), and Bengal Totadri Gadi had its stronghold.

Govardhan Gadi (Branch of Annan Gadi, Sri Rangam) with its headquarters in Govardhan near Mathura is stated to have a hoary past and is said to have links with Sri Natha Muni (10th cent). but no chronological history before the 16th Cent. available.

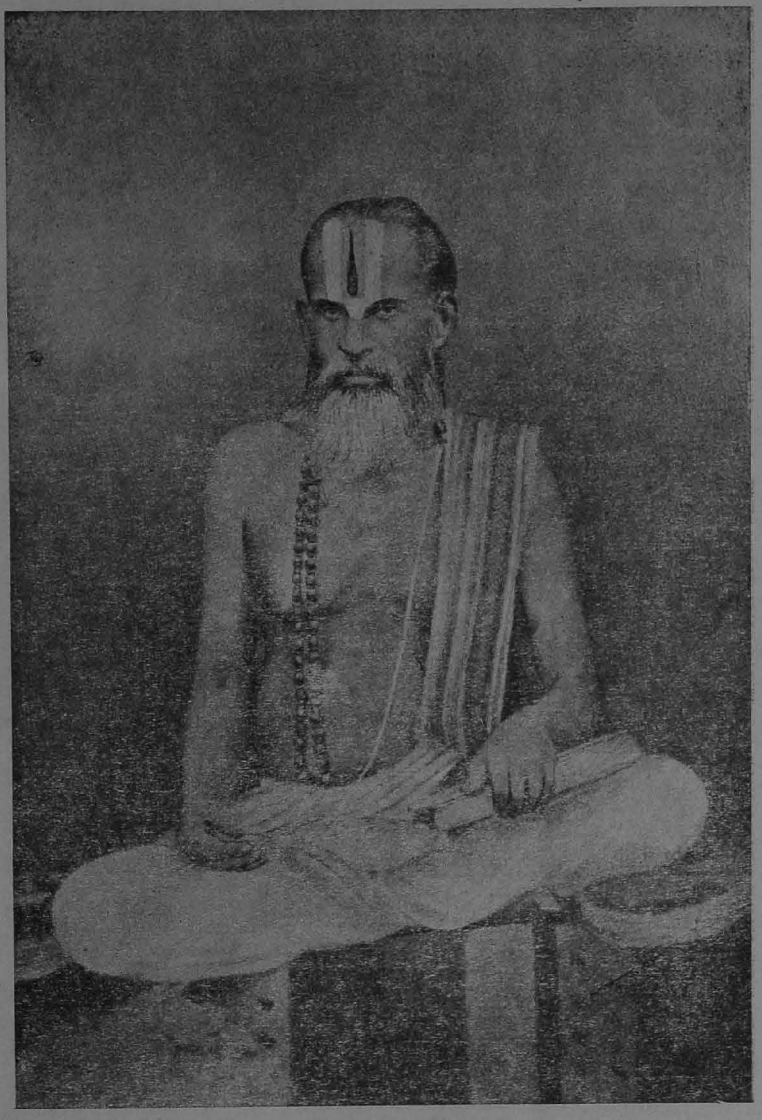
According to 'Govardhan-Suri-Prabhāvam - a Sanskrit text, one Sri Sathakopa Swami established a monastery by the side of Manas ganga in Govardhan. He had been initiated by a Sri Vaishnava teacher of the Annan Gadi from the south. After Sri Satakopa Swami, the fifth pontiff in succession was Sri Rangadesika Swami. It was this great saint, scholar and Acharya who really opened the treasure house of the Tamils to entire India. He was a Tamilian Sri Vaishnava from Kanchi mandalam.

SRI RANGADESIKA SWAMI

(1810 - 1874 A.D.)

It is this great Acharya who got the Tamils' contribution to Indian culutue, duly recognised and revered. In a way, he achieved in 20th century what Sri Ramanujacharya did a 1000 years ago. The Bhakti movements of tne Tamils had crossed regional barriers and unified people. But stili, because of the language barrier, the non Tamils could not feel the heart throb of the Tamils, the devine music of the Alwars, which is the springboard for the theology and philosophy of Sri Vaishnavism.

This himalayan feat of taking Tamil Vaishnava literature to the non Tamils, thereby nationalising the Alwars' treasures was possible only to the great Visionary and versatile genius that was Rangadesika Swami. After this, Sri Vaishnavism, for the North Indians, was not only an Indian religion but the door that opened to South Indian culture and civilisation also.



Sri Rangadesika Swami — (1810 - 1874)

Sri Ranga desika Swami was born in a Sri Vaishnava brahmin family living in a village called 'Arhan' (Agrahāyan) near Sri Perumpudur (birth place of Sri Ramanuja), about 50 miles from Madras. His parents were Srinivasacharya Swami and Sri Ranganayaki Devi. Swamiji was born in 1810 A. D, in 'Tiruvadandai' in his maternal grandfather's place. He lost his parents early in his childhood. He was a very bright student even as a child and mastered his traditional Vedic studies very soon. He wanted to further his studies which was not possible in his village.

He had a strange dream of a buffallo chassing him, and blocking his way in all directions except north. This was interpreted as a divine foretelling that his future lay in the north. So when he came to know of a scholar Ananthacharya Swami of Kanchipuram who was going to north India with his party, he approached him for permission to join him. Anantacharya Swami was very impressed with the young scholar and happily took him along.

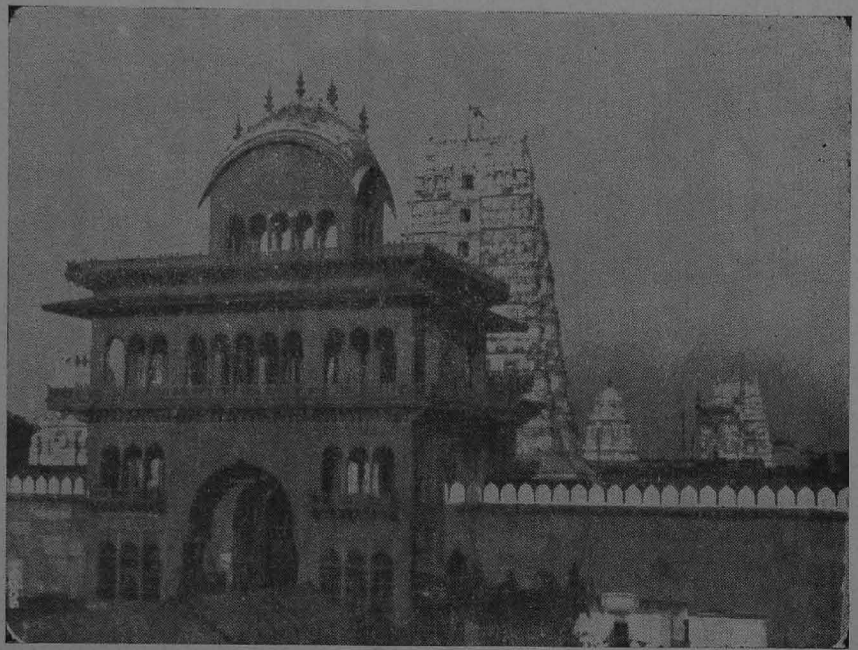
While in north India Sri Ranga desika Swami visited Brindavan and then Govardhan. Then one Srinivasa Charya Swami was the pontiff of Govardhan Pitha. Sri Ranga desika Swami became his student and disciple and when his studies were over there he left for Kasi with his teacher's permission In Kasi also his brilliant scholarship earned him great name and fame His guru, now very old, recalled him and appointed him as his successor, as the pontiff of Goverdhan Pith.

Sri Ranga desika Swami's achievements were manifold, His charisma drew people of all walks to him. His phenomenal education, versatality, organising capacity, brilieance

as a teacher in a very wide range of Shastras, exemplary conduct as Spiritual leader, devotion and dedication of the highest order, performance of the rituals etc. made him the crownjewel among Acharyas. Under his inspiration his disciples Seth Govinda das and his brothers Seth Lakshmichand and Radh-Kissan of Madhura (who were formerly Jains) built in 1851 the great Sri Rangaji temple in Brinavan and handed it over to their Guru as a gift.

This is the largest Sri Vaishnava temple in entire north India built at a cost of three crores, with the utmost care and according to the Shastras. The deities, their 'Vahanas' etc. etc. were all brought from Sri Rangam, The deities are Lord Rangamannar and Godamba. The huge temple complex with its 5 Prakaras not only enshrines all the Sri Vaishnava Alwars and Acharyas, but has houses built for the 30 or so families of the Tamil prists also. Swamiji ihen settled at Brindavan and shifted tha Govardhan Gadi there. The Vast temple complex became the centre of Sri Vaishnava culture in north India and played a leading role in propagating Sri Vaishnvism.

Sri Ranga desika Swami wrote and translated into Sanskrit from Tamil and Manipravala the core Sri Vaishnava literatures, which were so far not available to north Indians. This manmoth acheivement of the Swamiji opened the door to his disciples of various regions and languagas who in turn turn translated them into their own regional languages like Hindi, Bengali Nepali etc. Most of the important personalities listed in pages 23 and 24 (of Govardhan Gadi) were disciples of Sri Ranga desika Swami,



Brindavan Rangji Mandir

Translated from Tamil and Manipravalam into Sanskrit by Sri Ranga Desika Swami- Govardhan Pith.

1. Sahasra giti - (Nammalwar Tiruvaymozhi).
2. Bhagawat Visaya Vyakhyanam (3000 padi) for Sahasra Giti (of Sri Krishnapada Swami)
3. Tiruppavai - Andal (Goda)
4. Tiruppavai - Vyakyanam (3000 Padi)
5. ,, ,, (6000 Padi)

both of Sri Krishnapada Swami.

6. Sri Vachana Bhusanam- with commentary and explanation of commentary (Arum Padavurai) - (Authored by Swami Loka Charya and commented by Sri Varavara Muni)
7. Tiruppallandu - Sri Vishnuchitta Alwar.
8. Prameya Sekhar
9. Prapanna Parijatam
10. Nigamapadi - of Lokacharya with commentary of Varavara Muni.
11. Mumuksuppadi-of Lokacharya with the commentary of Varavara Muni
12. Parandapadi - of Lokacharya
13. Artha panchak of Lokacharya with commentary of Varavara Muni.
14. Archiradimarg ,, ,,
15. Tatvatraya ,, ,, ,,
16. Tatvasekhar ,, ,, ,,
17. Vārtāmālā - Compilation by Perumal Jiyarswami

(All the works of Lokocharya with Sri Varavaramuni's Commentary).

18 Sahasra geeti Samskruta Vakja
Works of theological debate

19. Durjana Kari Panchanan
20. Durjana mukhabhanga Capetika
21. Vyamoha Vidravan

Among them experts in Vedanta and other Sastras were Sudarsanācharya, Srinivasācharya Sastri, Ramanuja charya Sastri, - all rrom Brindavan, Kamalanayanacharya Sastri (Junagarh), Bangshidhar Sastri (Amritsar), Vasudevā charya Sastri and Mahaban Sastri (Biani Punjab), Rama misra Sastri, Bhagawatācharya Sastri (Kashi), Tularam Sastri, (Kashi) Bhagawata charya Shastri, (Ayodhya) and Chiranjilal Shastri (Mathura),

The following were experts in Rahasya Shastra- Balaram Swami (Ayodhya) pare male Swami, Ramanuja Das Swami, Maithliji, Surdasji, Shankarshanacharya Sastri (all in Brindavan), Paramahamsa Rajendracharya (Tretpali, Bihar), Mahanta Ramaprapanna Charya (Deoreah) and Govindacharya (Bilsi).

This shows the tremendous interest Sri Ranga desika Swami created among the youths of his time by his teaching and organising ability.

The deciples, after the domise of their Guru, spread Sri Vaishnavism in different parts of North India by establishing temples and Ashrams and initiating thousands of peoples into Sri Vaishnavism.

Sri Ranga desika Swami slso established the glory of Sri Vaishnavism by defeating his opponents in Shastric duels organised by the Rajahs of Bundi and Jaipur.

Swami Sri Yatindra Ramanuja Charya—(1892-1975)

Though qulte a few biographies of Sri Ramanuja and the the life sketches of the Alwars had been written in Bengali, and alo a translation of Sri Bhasyam as far back as 1911, these works were not the outcome of any organised Sri Vaishnava propagation.

Swami Sri Yatindra Ramanujacharya — (1892 - 1975)

Sri Vaishnavism of the highest order was born in West Bengal in the form of Swami. Swami Sri Yatindra Ramānujacharya.

*1 Sri Upendra Mohan Sengupta, a deputy magistrate at Purnea formed the nucleus of a small band of young elites, professionals and intellictuals from the topmost rung of the society. They were greatly impressed and influenced by his spiritual quest, pious life, devotion and finally, dedication to Swami Sri Balaramji of Ayodhya, the disciple of Sri Ranga desika Swami, Sri Upendra Mohan Sengupta was instrumental in these young intellectuals initiation to Sri Vaishnavism.

Dr. Indu Bhusan Basu, who was then a young but renowned physician of exceptional talent and fame was one them. He, along with some other young men of the group, the famous Dr. Nalini Rajan Sengupta (nephew of Sri Upendra Mohan), accountant general Sri. Sachindra Mohan Dasgupta, the famous book merchant Sri Asutosh Dhar etc. got formerly initiated into Sri Vaishnavism by Sri Balram Swami in 1919 & Dr. Indu Bhusan became Yatindra Ramanuja Das.

*2 Indu Bhusan was born on 18th. Dec. 1892 in Bansbedia Village in Hughli district in his maternal grand father's house. He was the forth among the fourteen children of Sri Rasiklal Basu and Anasuya Devi. Sri. Rasiklal was employed in the Postmaster Generals' Office. Indu Bhusan was educated at Mitras Institution and Scotish Church College and then entered the Medical College. He was such a brilliant student

*1 Guruvar Baban - Swami Sri Jatindra Ramanuja Das Vol 1.

*2 Smarane Manane Acharya Jatindra - 1993 ed- Swami Nrisingha Ramanuja Das

that right from class one upto his M.D. examination he was always at the top, bagging all the prizes and awards that were to be won. He was the first and only doctor who earned his M. D. degree within one year of his M. B, in the entire history of Calcutta University He was equally proficient in sports. Infact, throughout his life, whatever he did, he did it with such dedication and perfection which is not possible for ordinary people, As Dr. Govinda Gopal Mukherjee Puts It in the introduction to 'Smarane Manane Acharya Jatindra' Sakthi and Bhakti seem to be two forces that pervoded his entire life and enabled him to him to achieve such phenomenal suecess in his activities (Karma), his range of knowledge, (Gnana) and his absolute surrender and service to God (Bhakti) They were all in one direction-and one goal-LC God realistion.

His father Sri Rasiklal was an an ardent Sākta (Sakti upasaka), but Indu Bhusan seems to have been atbia by Vaishnavism from the biginning. He was well known for his excellent reading of Padavalis and Bengali Kirtans (of Chaitanya Stream). Indu Busan was married to Mrinalini Devi, daughter of Phanindranath Mitra of Bhowanipur in 1914 and had two sons and two daughters. He had a roaring pratice and his fame was not limited to Calcutta alone. He was not only the family physician of some of the mose distinguished families of Calcutta, but also was invited to Kathmandu, Bombay, Delhi, Lahore, U. P. and Bihar for consultations.

But even right from his student life his mind was drawn to spiritual matters. He had become a vegetarian from 1919 and had decided to take initiation into Sri Vaishnavism quite. early,

After Sri Balram Swamiji's demise in 1931, Swami Sri

Yatindra Ramanuja Das' strong desire was to renounce wordly life and devote his entire time and energy in spiritual pursuits only He built a temple for Bhagawan Lakshmi Narayan, and an Ashram on the banks of the Gangas at Khardah, North 24 Parghnas (10 miles from Calcutta) in 1946. He also founded a free hospital, a school, a Post Office etc. at Khardah all in the name of his Guru Sri Balaram Swamiji, and also a temple for Sri Ranganath at Puri.

In 1947 he relinquished his wordly ties, his profession, fame and everything, when he was at the top of his careerr, and took to the life of a simple Sanyasi as Jatindra Ramanuja Das.

He went to Sri Rangam (Trichy) in 1951 stayed there for a year and studied entire Nātayira Divya Prabandam with the commentary of Peria Action Pillai in Tamil from Sri U, V, Rama Swamy Iyengar and all the 9 Sanskrit books of Sri Ramanuja in Saskrit from Kasturi Rangachari, with great devotion and a labour beyond imagination. He learnt enough Tamil in those seven or eight months to later translate Alwars' hymns into Bengali, word to word, with Tamil transloteration, commentary and explanation?

He first translated into Bengali entire works of Sri Ramanuja, 2 of Yāmunācharya, several works of Lokacharya Swami with commentary of Manavala Māmuni. All of these were published by him from his Ashram Press. he also published several other Sri Vaishnava Sanskrit literatures with Bengali translation written by a Sri Vaishnava Savant - Srinivas Acharya residing near Kathmandu, Nepal, This Acharya had stayed and studied in Nanguneri.

Swami Jatindra Ramanuja charya's most important work was the translation of the hymns of all the Alwars into BENGALI from ORIGINAL TAMIL. (even those which were not done by Sri Ranga desika Swami). In all these, besides translation of the original Tamil verses in Bengali Script, Bengaii meaning of each Tamil word, running Bengali translation of each Tamil verse and important notes and significance in the Tamil verse if any are given. Thus after his return from Sri Rangam at the age of about 60 he wrote and published nearly 60 books, between 1955 and 1975, Nachiar Tirumozhi is yet to be released.

Swamiji has initiated hundreds of people into Sri Vaishnavism. There is a sizeab'c population of Sri Vaishnavas around Sri Balaram Dharma Sopan, who have adopted. The Sri Vaishnava way of life (Vegetarian food, observing Sri Vaishnava holy days, Pāvai Nonbu ete.)

After Swamiji's sad demise in 1975 his misston is continued by his disciple and sucessor Swami Sri Nrisimgha Ramanuja Das.

Bengali Scholars hail Swami Jatindra Ramanuja as the Bhagiratha who brought the Bhakti Ganga of the Tamil Alwars to Bengal and they feel grateful to him, because, through him they could know the great culture of the Tamils. (Dr. Mahanamvartha Brahmachari Maharaj Pp-23 - Smarane manane Acharya Jatindra).

Swami Sri Nrisingha Ramanuja Das

Sri Nimaicharan Basu, son of Sri, Krishna Bhusan Basu (who was brother of Sri Indu Bhusan Basu) and Smt. Saraju Basu was born in Nov. 1932. After passing the M.Com. examinatiom of Calcutta University, with 4th rank, he became a Chartered Accountant in 1957. He worked as an Accounts offer, as a lecturer in Commerce in Sri Vidayasgar College, Calcutta, etc. etc.

At the age of 17 he got initiated into Srl Vaishnavism and was given diksha by Swami Sri Kamalanayana Acharya, of Sri. Vijaya Raghava temple, Ayodhya, U. P. After diksha he was given the name Sri Nrisingha Ramanuja Das.

He did not marry. Renounced family life in 1965, and came to stay in Sri. Balram Dharma Sopan, served as honorary secretary to Sri Balram Seva Mandir (Hospital) until 1972. Since then he looks after the management of the Ashram and its various aetivities, including the religious and literary aspects.

During 'Pous mas' (மார்கழி), he delivers discourses every day in the temple which is attended by the Sri Vaishnavas, and conducts the rituals. He is editing and printing the works of late Swami Sri. Yatindra Ramanujacharya, which was not completed then.

Swami Sri. Nrisingha Ramanuja Das has printed and published the foliowing 4 books, besides editing 2 books

1. Tirukkural — His Bengali Translation of the Tamil work (1993)
2. Ramanuja Nutrandadi ,, ,, of Amudanar
3. Dakshinatye Devula bhumi - The holy places in South India
4. Smarane manane Acharya Yatindra - Edited - Centenary Commomeration Volume.
5. First 3 Alwars and their Divya Prabhandas] edited the Ben-
6. Andal Alwar and her ,, ,,] gali translations

He is also the editor of the Sri Vaishnava Bengali (monthly) journal 'Ujjivan' published from Sri Balram Dharma Sopan. He has written about 150 articles on Sri. Vaishnavism, Gaudiya Vaishnavism and on religion in general. He is also the author of about 50 stories for juvinite readers. He is rendering unique service to Sri Vaishnavism by serialising his very detailed history of Sri Vaishavism, in Ujjivan - which is the fruit of his dedication and labour. He is also managing the big library of Sri Balram Dharma Sopan, containing almost all the works publishd on Sri Vaishnavism in all the Indian languages and English (about 4000 books) besides attending to the printing and publication at the Ashram Press. These are only part of his routine, because mainly he is a Sri Vaishnava Sanyasi who has his spiritual life to take care of. He undertakes long pilgrimages all over India, and makes full use of them, because the libraries there are of equal importance to him.

But very few people, in Caicutta, know that in a quite corner, Sri Ramanuja of Tamilnadu has his disciples, whose devotion and dedication shun all publieity and practice his precepts in letter and spirit.

Swami Anantacharyya Maharaj of Kanchipuram

Sri Nrisingh Ramanuja Das

Swami Sri Anantacharya

In the revival of Sri Vaishnavism in North India, the pontiffs of Prativadi Bhayankar Gadi (Kanchipuram) have played a very significant role. His ancestor was Mudumbai Nambi who was one of the 'pithadishes' (ரீடாதிபதி) created by Sri Ramanuja.

Sri Ananthacharya Swami or Gadi Swami (1774 ? -1875 A.D.) came to North India, and travelled extensively in Rajputana propagating Sri Vaishnavism among the elites as well as commoners. He was greatly revered and honoured by the Rajahs of Jodhpur, Bundi, Kotah and Udaipur. The temple at Pushkar -(Ajmir) was built, in 1845 A.D. by his disciple Sri Puranmull Ganeri wala as per his Guru's wish.

His great grand son (4th in succession) Sri Anantha-Charya also turned out to be an equally illustrious missionary, He was born in Tirupati in 1871 A.D., as son of Sri Krishnamacharya, and Smt Perundevi, He was educated in Tirupati and Kanchi. He was a very versatile scholar knowing English, Sanskrit, Gujarati, Marathi, and Hindi besides South Indian languages. He travelled extensively on foot throughout north India, propgating Sri Vaishnvism in the Central proprovinses, Bihar. Orissa, Calcutta, U. P , Rajputana, Ahmedabad etc. converting thousands of people to his sect.

* He organised Sri Vaishnava conferences in an All India basis, for the first time at Prayag. U, P. in 1911, and then in the following yers at Puri, Jabra (Malwa) and Calcutta

*Shree Vaishnavism in north India up to the 19th Cent. — Pp. 326 -Swami Sri Nrisingha Ramanuja Das.

with grand success. He also enhanced the glory of Sri Vaisnavism by winning in Sastric duels at Varanasi. He founded Sri Vaishnava temples at Rol (Rajputana), Jabra (Malwa), Varanasi, Chindwada, Amaravati, and Bombay (Panasawadi). This Venkatesh temple at Bombay is hailed as the Tirripati of north India. Swami Anantacharya also restored many worn out shrines to their former glory by extensive repairs.

Apart from his lecturing tours in north India he wrote many books on Sri Vaishnava philosophy and published well known periodicals like Shastramuktavali, Manjubhasini, Vaidik Sarvaswa, Brahma Vidya etc. etc. He established the Sudarshan press at Kanchipuram in 1899 for this purpose.

His grandson, the present head of the Prativadi Bhayamkar Mutt at Kanchi, Swami Sri Srinivaseharya, informed me that all the books from the library Sri Hayavandana Lila Sadanam established by Swami Anantaeharya have been transferred to Sri Anantacharya Indological Research Institute (cuffe parade, Bombay), opened to commomerate his cententenary celebrations, Sri Anantecharya Indological Research Institute at Bombay takes Sri Vaishnva research to international levels, In December 1989, the seventh International Srl Vaishnava Conference was jointly held by the Institute and a Canadian University in Montreal.

He also left behind a band of talented disciples who dedicated their lives in continuing his mission. Sri Visvaksena Charya Tridandi Maharaj (Buxar - Bihar) Swami Devanayaka Charya (Varanasi), Sri Laksmanacharya (Amjhora), Pandit Dwarakaprasad Chaturvedi (Prayag), Sri Narahari Sastri (Manasa) Sri Sampath Kumar Misra (Sikar - Rajasthan), Sri Ram Pratap Sastri etc. or some notable disciples.

Among the disciples and patrons the business families oi Kshemraj Srikrishnadas, Seth Puranmall Ganeriwala and the Somanis are to be mentioned for their dedication and contribution financially and by active help. Swami Sri Anantacharya has only one parllel, Swami Sri Ranga desika Swami - for his phenomenal contribution to the revival of Sri Vaishnvism in north India,

Tridandi Swami Smd. Visvaksenacharya Maharaj

He is perhaps the only living Sri Vaishnava Acharya of the stature that could gain him 1 lakh, followers in Bihar & U. P. He is 102 years old and held in very high reverence by the hundreds of Acharyas in the north. He usually stays at Sripati Pitha and Sri Lakshmi Narayan Mandir at Charitravan - Buxar, Bihar. This is a Divyadesh, built according to Pancharathra Agama.

Sri Visvaksenacharya Swami refers to himself as the disciple of Swami Anantacharya. In 1931 A. D. when the Swamiji visited Charitravan, the Sripath Pitha's head was Sri Ramakrishnaeharya. As per the Swamijis wish the young Visvaksenacharya was given charge of the 'Pitha'. He had 'Sanyas' from the Swamiji at Bombay.

Visvaksenacharyaji has written about 100 books and performed 100 yognas. His 50 disciples have established temples in different corners of north Indin in the name of their Guru - namely at Ayodhya, Palamau, Gaya, Arrah Nalanda, Haridwar, Buxar, Brindavan, Badayun, Ajamgarh, Dumka, Rohtas etc.

He is known for his penance (tapas) and simple living. He stays only in a straw hut. He has played a very important role in spreading Sri Vaishnavism in Bihar.

Tridandi Swami Ram Narayanacharya Maharaj

He was born in 1921 in Gopalgunj, Saran district, Bihar as the son of Sri Vaikuntacharya (Budharam Tiwari) and Vaikuntanayaki, He left his home at the age of about 12 years and came to Sri Visvaksenacharya, and got initiated, in to Sri Vaishnavism. The Swamiji initiated him into 'Sanyas' also.

Sri Ram Narayanachaya Swami was educated in Buxar, Charitravan Brindavan, and Kashi. He came to Melkote in South and studied under Narayanacharya Maharaj. The Kosalesh Sadan Ashram and temple at Ayodhya were established by him. He travelled through out India propagating Sri Vaishnavism.

About 100 books were written by him about Sri Vaishnavism including (1) Yatindra Pravana Prabhavam (2) Prapannamritam and (3) Sri Bharshya. He was President oi Sri Vishnav Sammelan for a long time. Hepassed away in August 1985, at the age of 63 or 64.

Ananta Sandesh

'Ananta Sandesh' is the Sri Vishnava Hindi (monthly) Journal publishdd from Sri Ranganath Press at Brindavan, U.P. in honour of Sri Anantacharya Swami. It renders unique service not only to the cause of Sri Vaishnavism but also to

the integration of the south, north, east and west of India, so naturally and beautifully,

Hundreds of articles on the Alwars' iives and bhakti philosophy, translation of commentaries into Hindi, literary pieces like Goda Chalisa, Ramanuja chalisa, dohas on Satakopa Swami, Goda Bhajan, serialised verses (as the Venkatesh Charitra by Pt. Jugal Kishore Mitra), and a news section to keep one posted with every thing that takes place in the Sri Vaishnava world etc. make it a very valuable social register also.

It faithfully records consecretion of new Sri Vaishnava temples, religious functions in the temples, important festivals and celebrations, announces holy days, release and publication of Sri Vaishnava literature, announces and covers religious camps, lecture tours, conferences, Chaturmasya Vrata Camps of important Acharyas, particularly in the month, of Margazhi when month long 'Kalakshepas' religious (discourses) take place all over India.

It is really a cultural ambassador as well. It speaks about Tiruvalivar and Tulasidas with the same sense of reverence and pride. In fact all the aspects of religion that emphasise a moral, ethical and spritual upgrading of life form the subject matter, Needless to say, it faithfully records the charities of individuals also - like opening of a school or college or hospital, thanking them on behalf of the society.

Sri Kesavadev Sastri, editor of Ananta Sandesh for over 2 decades, is a prolific writer, an erudite Sri Vaishnava scholar and author and translator of many works of the Tamil Acharyas as will be seen in the Hindi list. He is the spirit behind this successful journal.

Desika Sudha is another Sri Vaishnave journal published from Bihar by Tridandi Swami Sri Vedanta Ramanujacharya.

It will be of interest to know that in the Hindi articles published in Ananta Sandesh, the typical Tamil Vaishnava words like Tirumanjanam (திருமஞ்சனம்) Tirumāligai (திருமாளிகை) Sāttupadi (சாத்துபடி) pongal (பொங்கல்) etc. are used as such and not their translations. This is by way of showing their proud identity with the Tamil Culture.

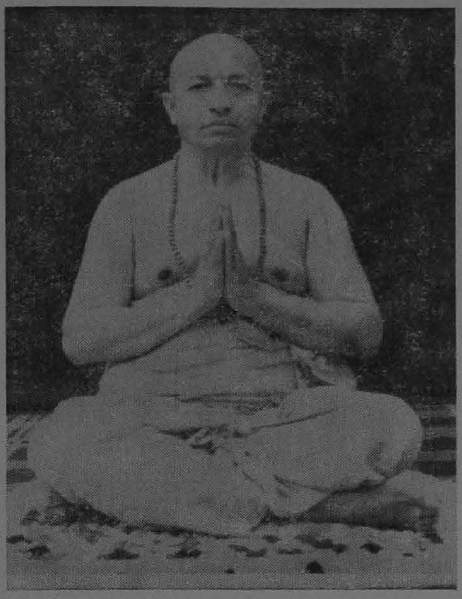
Acharyas of different branches of Totadri Gadi in North India also penetrated deeply in the villages of Bengal, Bihar U. P., and M. P. for propagating the Ramanuja cult. Nor did the Ahobhilam Gadi lag behind, but it concentrated on the urban side.

There are accounts of how in Laksmipasa village in East Bengal an Acharya of Totadri Math attracted many into Sri Vaishnavism about 60 years ago.

Some of the important Bengali Shri Vaishnavite personalities were :- (1) Visnuchitta Swami (Bimalendu Mohan Banerjee of Laxmipasa village of Jessore District), who establihed the Totadri Math at Dwaraka.

2) The other one was Smt. Ayodhamba (A Bengali widow from Shantipur from Nadia district) who established a Sri Vaishnava Mutt at Sri Mushnam, Arcot District.

3) But the most important of is the Bengalee devotees was Sri Srinivascharya, a native of Dhamuah village in South 24 Parganas (West Bengal). He was initiated to Sri Vaishnavism in his youth by the above mentioned Vishnuchitta Swami. He



Sri Srinivasacharya
(Spread Srivaishnavism
in Nepal)

Sri Venkatesh Temple
Bhaktis Putali
Kathmandu, Nepal

studied in Nāṅgunēri (Vānamāmalai) It is he who was responsible for establishing the Sri Vaishnavite Mutts and temples in Kāthmaṇḍu (Nepal). 3 books of his in Bengali were published by Yatindra Swami. He died at the age of 75 sometime between 1968-70. He also wrote in Nepali on Sri Vaishnavism.

In Kathmandu (Nepal) the Sri Vaishnava temple- Venkatesh Mandir (at Bhaktisputali near Goshala) has Sri Rāghavēndrā chāri (A Nepali Scholar and devotee turned Shri Vaishnava) as its Mahanta. He is the author of many books in Nepali language on Sri Vaishnavism.

Venkatesh Mandir was founded in 19 1. It seems, the daughter-in-law of the former Prime Minister of Nepal (Rana) became a Sri Vaishnaivte, influenced by four Vaishnavi Saints (women) who came from India and it is her support that revived the interest in Vishnavism in Nepal recently. As one can see, Nepal, except for the communication difficulties, seems to be only an extension of India in matters of religion and culture. Like Rāmānujiya Vaishnavavism the Madhvā, Nimbārka and Vallabhā Sects also have found their places there.

Vēnu Gopal Mandir, another Sri Vaishnavite temple at Kāthmandu (Delhi) Bazaar - Maiti Devi) was being conducted by Sri Varada Vallabha Rāmanuja Dasi and the Mahanta was Rām Prapanna Achārya in 1985. Sri Srīnivāsāchāri (a grandson of Rabindra Nath Tagore, was its former Mahanta who is no more).

There are many more Sri Vaishnava temples in Nepal in Muktinath also and many a place from where Sri Vaish-

navite literature is published in Nepali and Sanskrit, (Mahendra Nagar, Viratnagar, Naval Parasi etc.)

In U. P. many Sri Vaishnava Research Centres are functioning in Kāshi and Allahabad.

In Banares (Kashi) there are (1) Lakshmi Narayan temple, a very neat and beautiful Sri Vaishnava temple, in Rajghāt (2) Nrisimha temple in Prahalād Ghāt (3) Sri Lakshmi Venkatesh Temple in Tripura Bhairavi Ghat, all recently established with in 50 or 60 years and typical of the cleanliness characteristic of Tamilnāḍu Sri Vaishnavite temples inspite of the not so clean surroundings in Kashi, There is also a Tōtādri Mutt (Konia Rajghat-Benares), Besides there are institutes dedicated to the study of Ramanuja such as—

1) Rāmānuia Kota - Sri Ramachari Sanskrit Vidyalaya.
2) Rāmānuja Sanskrit Vidyalaya (Misra Pokhra- Benares).
3) Rāmānuja Darshan Mahā Vidyalaya Tripura Bhairavi Ghat
4) Assi Bhāgawata Vidyalaya & Mutt, (Assi)
5) There is aiso a Rāmānuja department in the Sri Sampurnanand Sanskrit University, Jagatgunj (Kashi).

In the mutts we see many Hindi speaking Sri Vaishnavas who have been given different names after Diksha. In a family one member alone may be a convert to Srī Vaishnava - of his own inclination - while the rest pursue their own vocations. Some young ardent advotee - scholers work for their docterates in Rāmānuja's philosophy.

In Orissa, the Guru Parampara and other daily recitations are written in Sanskrit though Alavandar Stotram and few other works were translated in Oriya language,

Sri Vaishnavism has imprinted an integrated image of the Indian religion and philosophy in north Indian Sri Vaishnavities.

As a mark of this identity in the cultural level also one can here typical Sri Vaishnava names like Goda, Andal, Ranganayaki etc. among the womenfolk of Rajasthan, Bihar, and Nepal and those of Ranganatha, Ramanuja, Bhashyam etc. among the menfolk.

Adopting strict vegetarianism is the first and foremost step taken by a Sri Vaishnava convert whether in Bengal, Bihar or Nepal. (The term 'Vaishnava Bhojan' in north refers to pure vegetarian food, while it is 'Saiva' bhojan in Tamilnadu.) Observing strict 'ritualistic' cleanliness in matters of dress, eating places, and eatables is another Sri vaishnava feature. Celebrations of Hindu festivals like the holy birthdays, and marriages of Gods and Goddess are held Sri Vaishnavas all over India according to the Southern calender, regardless of their own different regional traditions. Ofcourse regional additions like Radhashtami, Sri Panchami etc. (not known in Tamilnadu) are also includedwhere necessary.

Vaikuntotsava conducted as the final funeral ritual in honour of a parent or an elderly revered person, which is observed among the Sri Vaishnavites of Rajasthan and U. P. is a typical example of Sri Vaishnava impact,

As already mentioned the Sri Vaishnava Divya desas in the north celebrate all the religious festivals observed in their southern counterparts. Brahmotsava being the most important of them.

To sum up, "the cumulative effect of the efforts made by different Shree Vaishava Acharisy as mentioned above is that Shree Vaishnavism has been firmly placed in the soil of North India and become a manifest factor during the 19th century and the pace has been further accelerated during the present century. The picture that we got at the end of the 19th century was the establishment of colonies of Shree Vaishnavas in different states of North India. Puri and Cuttack in Orissa, Calcutta and its suburbs, Gadibero, Midnapur, Jessore and Murshidabad in Bengal; Buxar, Arrah, Patna, Gaya in Bihar; Vrindavan, Madhura Varanasi, Ayodhya, Prayag, Chitrakut, Bairelly, Hrishikesh, Joshimath in U. P., Biyani and Amritasar in Punjab; Puskar, Maulasar, Deedwana, Jodhpur in Rajputana; Solapur, Dwaraka, Ahmedabad in Saurashtra and Bombay; Indore, Raichur in Central Provinces and in many other places not specifically mentioned. With these spiritual outposts at different corners of North India firmly established at the close of the last century, great leap forward has been made in the present century by annexation of new areas in the remote villages and urban cities even in the neighbouring country like Nepal where Shree Vaishnavas are now an accountable factor."*

A detailed study of the places where Sri Vaishnavism has taken roots in North India, its impact on the local people in their social, religious and literary activities and the Tamil Sri Vaishnava migrants who have settled in different states, would all give an insight into the interesting aspect of history that is sharping itself.

* Ibd '327

SRI VAISHNAVA TEMPLES AND CENTRES

RAJASTHAN

1. Sri Jhalaria Math, Didwana
   Lord Sri Jankivallabhaji — (Uttar Ahobhila Math)
2. Sri Murli Manoharji Mandir — Outside Gangāpōl Darwaja, Ramanuja Marg — Jaipur
3. Sri Lakshmi Narayan Mandir — Sūrajpōl Darwaja, (Tōtādri Math) — Jaipur
4. Sri Nrisimhaji Mandir — Jaipur
5. Jaipur Galta Gaddi
6. Sri Rāmānujkot — Laxmangarh, Jaipur
7. Srinivas Bhagawan's Mandir —Jaipur (Laxman Dwara)
8. Sri Varadaraj Mandir — Jaipur (Ajmer Road)
9. Sri Vaishnava Mandal — Jaipur
10. Chabda — Sri Satya Narayan Mandir
11. Rōl - Mārwad — Prativadi Bhayamkar Math
12. Rol - Dist. Nagaur — Sri Ranganath Devasthan (Divya des)
13. Mundwa, Marward Nagpur — Sri Venkatesh Mandir
14. Sambhar (Devyani Tirth) Sri Radhakrishna Bhagawan
15. Sri Satyanārāyan Mandir — Mailasar
16. Adi Siddha Sthān — (Didwana) Naguria Math
17. Bari Sadadi — Sri Satyanarayan Mandir
18. Ban Sadadi — Gopal Purushottam Satsang
19. Ajmir Pushkar—Old Sri Ranganath (Venugopal Mandir, Ramanuja kott) First Divayades in North India
20. Ajmir - Pushkar — Sri Rama Vaikuntanath Mandir
21. Sri Ram nam Adhatiya Annakshta Chothi Basti— Pushkar

22. Sri Asta - Bhu - Vaikunta Asram - Pushkar, Rajasthan
23. Sujangarh - Sitaram Mandir
24. Jaswant Garh — Bagaduja Mandir
25. Kota — Gyan Mandir.

Besides the above there are Sri Vaishnava Centres in Udaipur and Jodhpur also.

BIHAR

1. BUXAR or (Baksar) — Charitravan - Sri Vaikunta Devasthan (Divyades).
2. Baksar - Naulakha Mandir
3. Baksar - Charitravan - Sripathipith (Sri Lakshmi Narayan path)
4. Badayu - Sahukara, Sri Ranganath Mandir
5. Begusaray - Sri Rāmānujasram
6. Arrah - Sri Balram Pith (Rajendra Nagar)
7. Patna - Gardanibag - Sri Vaishnave Sang
8. Village Pakdi - Dist. Arrah - Sri Varadaraj Mandir
9. Ajgari - Acharya Math - Sri Lakshmi Narayan Mandir
10. Semara - Acharya Math - Sri Lakshmi Narayan Mandir
11. Dumaribaju - Sri Dhinabandhuji Mandir
12. Rohtas - Atimiganj - Sri Lakshmi Narayan Mandir
13. Mahatu Village; Kunda, Chakia - Sri Ram Mandir
14. Govindagarh, Riva - Tridandi Math
15. Rohtas - Sankarpur - Sri Lakshmi Narayanpur
16. Basav - (Bhojpur) - Sri Venkatesh Bhagwan
17. Karahamsi - (Bhojpur)
18. Gaya - Rāmānuja Chārya Math
19. Koilpur Va - Bhagwan Prasanna Raghav
20. Jamunia - Purvi Champaranya - Acharya Math Sri Lakshmi Mandir - Simghoraba - P. O. Rampur Gangoli, Riga Janpad, Sitamari

21. Jotindra Math - Aurobindo Nagar Sitalpur Saran

22. Will : Gharvasdih; Post Obra, Aurangabad Prativedl Bhayankar Msth Chatur Masya

23. Rajgruh - Venkatesh Mandir, Tridandidev Sevasram

Besides the above mentioned, the following are some places known for their Sri Vaishnava activities. Tharat, Sthanbad, Padsar, Bakhorapur, Bhitihara, Ahirauli, Sarauta, Pirari.

24. Pancharukiya - Sri Venkatesh Mandir

25. Chapra - Dadhichi Pith - Sahebganj, Sonarpatti (Prativadi Bhayankar Math)

26. Prantartihar Pith - Katiganj

27. *Vrudda* Khaira Palam - *Venugopal* Mandir Umaria, P. O. Arval - Dist. Gaya

28. Ahirauli - Ahirauli - Sri Varadaraja Mandjr

29. Ram Janki Math - Jagdispur

30. Kurmanarayan Kshetra - Parasvani Kapur, Patahi, Purvi Champaranya (Lakshmi Narayan Maha Yagna Pith

31. Simaraghat
32. Rasiyari (Darbhanga) } Mithila

33. Meghil (Begusaray - Rāmānyasram Sri Vaisnava

34. Mohanpur
35. Tiswara Samastipur } Sammelan
36. Bairangariya

37. Badayu - Biruavadi Mandir

38. Tadva - Sri Rāmjānki Mandir

Besides the above mentioned, the following villages also are known for their Sri Vaishneva Centres : Chapaa, Kaithi, Osavy, Panasar, Hariharpur, Dehri-on-sone.Khera (Sri Radha Krishna Mandir), Badrabad, Sohasa, Chandagop.

The following are places are connected with the Basav Pith: Sainsad, Arthursthan, Ramanujkot Brindavan and Ayodhya, Vabnaul, Navganchija, Bhuaval, Sukaraulia, Ikauni, Nenua,

Navali, Gahammar, Sayar, Visram Sagar, Koyirpurva, Nehejsthan, Sonahan, Kachayiniya, Naya matpuri, Sayarsthan, Sagarambasthan, Athimisthan, Mingavharayic, Asthik Munika Sthan etc. etc.

There seem to be about 360 Sri Vaishna Sthans in Bihar alone

SOME OTHER CENTRES

Raghunathpur	— Sri Ram Mandir
Siddhapur	— Sri Venkatesh Mandir (Srinath Dwara)
Prabhas Kshetra	— Sri Lakshminarayana Mandir
Dakor	— Ramanujakot
Kucham n	— Raghunath Mandir
Kotia Bela	— Sri Ramanuja Kot
Shajahanpur Sahavad	— Vaihata Jangal

BRINDAVAN (UP)

1. Sri Ranji Mandir - Sri Goda Rangamannar, Govardhan Pith
2. Sri Harideb Mandir
3. Sri Narayanashram, Gurukul Marg
4. Bara Khatla - Srinivasa Mandir
5. Mandir Sridham Godabihar
6. Sri Gobinda Desika Ashram
7. Totadri Math - Bhagwan Venkatesh, Godamba
8. Sri Bhagawat Ashram, Nagala, Bhagwan Venkatesh
9. Sri Radha Sakshigopal Mandir Gyan gudadi
10. Rambag, Gyan gudadi
11. Sri Vedanta Desik Pith, Kesi ghat
12. Vaikuntasuri - Ramanujakot (under Basav Pith)
13. Sri Mouniji Mandir- (Management Uttar Ahobhil Math)

14. Sri Thakur Radhagopal Mandir - Krishna Premasram, Motijhil
15. Ramanuji Narayani Akhare

MATHURA (U. P.)

1. Govardhan Pith
2. Kosikalan Baldevganj
3. Govardhan Santnivas
4. Prayag ghat
5. Balaji Mandir - Fatehpur Sikri

Chitrakut

Naya Gaon

AYODHYA (U. P.)

1. Asarphi Bhawan
2. Koselesh Sadan (Katra)
3. Ragasabha
4. Mumukshu Bhawan
5. Uttar Totadrimath, Swargadwar, Vijaya Raghava Mandir
6. Vanadri Math, Ramkot
7. Raghavandra Bhavan, Lakshmanaghat
8. Sri Chandrahari Mandir, Ram Ki Pedi
9. Hanuman Kand - Khalta
10. Sri Darbha Sayan Bhagwan - Divyadesh Golaghat

KANPUR

1. Sri Prayag Narayan Mandir (Divya)
2. Totadrinath

Naimisaryam

1. Sri Lakshmi Narayana Mandir - Dasaswamedha Ghat (Sitapur),

2. Sri Ramanuja Kot (Sitapur)
3. Nepali Totadri Math near Ramanuja kot, Sitapur

RISHIKESH (U. P.)

1. Sri Venkatesh Bhawan
2. Lakshmi Narayan Mandir (Tilak Marg)
3. Sri Veera Raghava Bhawan - Pushkar Mandir

LAXMAN JHULA (U. P.)

Sri Satya Narayan Mandir

HARIDWAR (U. P.)

1. Sri Ram Panchayatan Hanuman Mandir, Sapta Sarovar
2. Acharya Bela

MADHYA PRADESH

1. Sri Ram Janki Mandir, Bhaguapura, Dist. Datiya
2. Sri Venkatesa Pratishtan, Laskar, Nakkasa, No. 2 Ram Kui Road, Gwalior
4. Sri Lakshmi Venkatesa Mandir - Ujjaini Sri Ramanuja kot
5. Hanumanganj - Katni
6. Laxmanbag - Riva

INDORE

1. Sri Venkatesh Devasthan Chatribag
2. Kesavacharyaji's Divyadesh

ALIRAJPUR

1. Alirajpur (Dist. Jhabua) - Sri Nrisimha Mandir
2. Alirajpur - Sri Seshasayi (Acharya Mandir) (Toladri)

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1. Sri Gopalji Ka Jalmandir - Shivpuri
2. Sri Rama Mandir
3. Riva - Laxmangarh

4. Sri Ramlalji ka (Mahagtaji) temple, 108, Chowdharthana, Jhansi

Besides the above there are Sri Vaishnavas in a sizeable number in Satna (Ramnagar), Itarsi, Jabbalpur, Raipur, Pahadi, Bhopal, Khandwa, Sendhwa, etc. where Sri Vaishnava activities are often held.

NAGPUR

Sri Venkatesa Devasthanam
Besides the above places.

RAICHUR

Sri Lakshmi Narayana Mandir

MAHARASHTRA

Bombay

1. Sri Venkatesh Devasthan - Panesawadi
2. Sri Ram Mandir - Juni Bardan, Gali Bavagadi

Bombay-3

3. Ahobhila Matam - Chembur
   Devasthanam
4. Sri Balaji Mandir, Umri - Dist Nanded

Sholapur

1. Sri Lakshmi Narayan Mandir
2. Sri Vaishnava Bhakta Mandali

POONA

1. Sri Ram Mandir, Ravivarpet
2. Jiban Vatika
3. Sri Lakshminarayana Mandir, Ther Gaon, Poona

AMRAVATI

1. Sri Venkatesh Dham

PANDERPUR

1. Sri Rambag Samsthan, Pandarpur Pith

NASIK

1. Sri Balaji Mandir
2. Sri Lakshmanarekha Mander
3. Sri Venkatesh Bag
4. Sri Lakshmi Narayan Mandir - Ramghat
5. Nasik Pith
6. Mandir, Saikheda - Nasik

GUJARAT

1. Sri Totadrimath, Sri Dwarkapuri (Near Rly. Station)
2. Sri Lakshmi Narayan Mander - Ahmedbad (Champaner Society)
3. Sri Balaji Mandir, Dhali Poll, Astodiya, Chakla, Ahmedabad,
4. Sri Vatsa Math - Chandod - Baroda
5. Sri Vaikuntanath Mandir - Yarad (Palanpur) South Gnjarat
6. Sri Ramanujiya Prarthana Bhuvan - Yarad
7. Sri Venkatesa Mandir - Kharosa

VARANASI (U. P)

1. Sri Narasimha Mandir, Prahlad Ghat
2. Sri Lakshmi Venkatesh Mandir (Tripura Bhairavi Ghat)
3. Sri Ramanujakot - Assi Varanasi
4. Sri Ramanuja Samskrita Mahavidhyalay - Misra Pokhra, Varnasi

A U D H

Sri Lakshminarayan Mandir

Chakia, Kunda, Pratapgarh

ALLAHABAD (U. P.

1. Prayogaraj - Sri Ramanuja Nagar (Mahakumbh Prava)
2. Prayag - Akhil Bharatiya Sri Vaishnava Sammelan
3. Totadrimath - Sri Saranga Das Mandir - Alopibag
4. Sri Narasimha Mandir, Daragunj, Prayag
5. Sri Vedanta Desika Sang, Prayag
6. Sri Vedantacharya Asram, Tularam Bag, Prayag
7. Paramatha Bhusan Sansthan, Daryaganj, Prayag.
8. Devaraha Baba Sevashram, Adya Jagadguru Sri Ramanuja Charya Tirtharaj Pith, Tirtharaj, Prayag
9. Sri Madan Mohan Mandir - Prayag
10. Sri Veni Madhav Mandir, Prayag
11. Tridandi Math, Prayag
12. Sri Lakshmi Narayana Mandir Prayag

Besides the above Samsthans there are Sri Vaishnava Ashrams at Gorakhpur, Gurabarela, and Kachla in U. P., managed by the Prativadi Bhayamkar Ramanuja Math, Gaya. In Districts like Moradabad, Bareily etc. thousands of Sri Vaishnavas are there. Chatur masya Vrata of many Acharyas have taken place in many Districts in U. P.

HIMACHAL PRADES

Hemkhandpur, Himalay Pith, Kullu

BADRINATH

1. Pandukeshwar Bustand
   (Temple - Sri Sita Rama Lakshmana Hanuman)
   Sri Ramanuja Srinivasa Raghunath Asram Khichdi ksetra-Badridham
2. Badrikshram Dharm Pith, Sri Vedanta Kutir
3. Ramanujakot - Badrinath Dham
4. Joshimath
5. At Thaibari

KURUSHETRA

Totadrimath

PUNJAB

1. Biyani
2. Amritsar

ASSAM

Dibrugarh - (Chabua) - Marwadipatti Sri Vaishnava religious activities

SIKKIM

Jorthang - Chatur Masya Vrata of Swami Sri Thang (Sarveswar Prapannacharya Brahmachariji Maharaj) and Sri Lakshmi Narayana Mahayagna at were performed the Pancha Shila Bhavn here.

DELHI

1. Sri Radha Krishna Mandir - Sri Ramanuja Vaishnava's Ashram attached to Haridev Mandir Brindavan (Behind Mahatma Gandhiji's Samadhi - Rajghat)
2. Sri Vaishnava Vedantha Sikshan Samsthan Sri Vaishnava Dharma Society, Modal Town - Delhi-9
3. Sri Venkatesh Mandir (near Vasant Vihar

WEST BENGAL

1. Gadi Bero - Village - Purulia Dist. Sri Adikesava Perumal Temple
2. Chandrakona - (Midnapur Dist.) (Nayaganj - Acharya Math)
3. Murshidabad - Jaffargunj (Vadakalai)
4. Malda - Vanamalai Math

In Eest Bengal, the present Bangladesh, the village Lakshmipasa seems to have produced many famous Sri Vaishnava Acharyas. In Jessore Dist, a sizeable number of Sri Vaishnavās were active.

HARIYANA

Faridabad - Susajkund Marg, Siddhadata Asram

CALCUTTA

1. Sri Balaram Dharmasopan, Khardah, North - 24 Parganas (W.B.)

2. Sri Krishna Baldev Mandir - (Rāmānuja kot) Jagannath Ghat, Nawab lane, Calcutta 7

3. Sri Vaikuntanath Devasthan, Kalikrishna Tagore Street, Off. Vivekananda Road, Calcutta

4. Sri Lakshmi Venkatesh Mandir, 96 Bhupen Bose Avenue, Shambazar, Calcutta

5. Sri Lakshmi Narayan Mandir, Lake Gardens, Calcutta

6. Sri Ranganath Mandir, Halwaysia Trust

7. Sri Mahamilan Mutt (of Swami Sitaramdas Omkarnathji Thakur) Dunlop, Calcutta

8. Ramanuj Bhavan (Lat Dr. N. R. Sengupta's Place) 91, Chowringhee Road, Calcutta

9. Mor Satsang Bhawan, Chittaranjan Avenue, Calcutta

10. Sri Rāmānuja Bhawan Barasat. residence of Late Sri Paritosh Mukherjee -whose brother is the present Mahant of the Totadri Math at Sri Dwarka.

NEPAL

1. RUP NAGAR - Saptari Dist., Sagarmatha Sri Vishnu Mandir (attached to Jhalaria Math Rajasthan)

2. Sri Venkatesh Mandir, Battisputhali, Katmandu

3. Sri Venugopal Mandir, Maitri Dey, Delhi Bazaar, Katmandu

4. Hetaunda Nagar, Narayani Anchal - Akhil Nepal Sri Vaishnava Sammelan

5. LANK - On the banks of Narayani Ganga Sri Lakshmi Vaikuntanatha Mandir

6. Muktinath - Mukti Narayan

7. Village Rajaura - Gulsipur, Dist., Dang Sri Lakshmi Narayan Madir

8. Sri Janki Mandir (Rani Pati Mandir), Janakpur Dham Totadri Mutt.

9. Sri Gaindakot - Dist., Navalparasi, Lumbini Anchal Smd. Rāmānuja Vaidhyasram

10. Chitavan - Sri Lakshmi Vaikuntanath Mandir

11. Yatiraja Asram - on the banks of river Gandaki - near Phulhasram - Sahasradhara Tirth
12. Sri Lakshmi Narayan Mandir - Dhangadhi Bhagwan Sri Srinivas)

Besides the above mentioned places there are also Sri Vaishnava temples / Institutions at Hanumanghat, Narayan Garh, Kunnote etc.

The Akhil Nepal Sri Vaishnava Samiti has its central Office at Katmandu and branches in Viratnagar, Rupnagar, Karjan, Inarva, Sumasari, Lahan Bazaar Rajviraj Janakpur, Navalpur, Nygarh, Narayan ghat, Dhangadhi, Mahendra Nagar, etc. Makvanpur is another place for Sri Vaishnava activities.